This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

John Cobb.

BOWDLER (Th.)

ed. of 1827 more complete

£1.15.0

* See page 30.

On the 1st day of June 1847 I was in the University library at Oxford the Pedigree of our family beginning as under is 132 and continued to my Grandfather & his fo

1st Edw. 2nd 1307 Rector of Ell

John Cobb of Cobb's Court in the Manor of Romney, County of Kent Esquire 17. Edward 2nd 1324

Arms,

Or. a chevron between three Cocks Combs and Wattles, Gu.

Crest

Out of a ducal coronet, Or, a Demileopard Gu. rampant, Lioped.

Berry's County Genealogies.

From the author

MEMOIR

OF

THE LIFE

OF

JOHN BOWDLER, Esq.

Thomas Bowdler

" Trust in the Lord, and do good."

LONDON:

PRINTED BY A. AND R. SPOTTISWOODE,

NEW-STREET-SQUARE.

1824.

T
88
78
78

MEMOIR.

He who seeks to approve himself in the sight of God, will often decline the praise of men; and he who, with unaffected lowliness of mind, is sensible of his failings and imperfections, will fear, lest, through the kind partiality of friends, his faults be overlooked, and an undue importance and an undeserved merit be attributed to his good deeds. Such were the feelings of the excellent person who is the subject of the following Memoir, when in contemplation of his latter end he expressed strongly his desire, that no character might be given of him after his death. "There is no harm," said he, "in telling any thing that a man has done in the service of his Maker, for it may lead others to do the like; but God only knows the heart, and how imperfect are our best deeds, and how little use we make of the advantages we possess; therefore, do not give any character of me, nor let any person do it, if you can help it." This injunction puts a strong restraint on the ex-

pression of friendly regard, and even of filial affection; but it sanctions, instead of forbidding, a plain unadorned narrative, and statement of those good deeds which live in the remembrance of such as witnessed them, and when related may excite others to active imitation. Thus, the object pursued through the life of him who is deceased may be carried forward after his death, and he may still continue to "do good." Such a statement is attempted in the following pages; and it is thrown into the form of a Biographical Memoir, as that which may be most interesting to his surviving friends, and most attractive to general readers.

The family from which Mr. Bowdler was sprung was formerly settled in Shropshire, in which county are two parishes of the name, Hope Bowdler and Ashford Bowdler. At the former of these places the family mansion formerly stood; and the word "Hope," taken in its modern signification, has been adopted for the family motto; being, no doubt, originally applied to describe the situation of the place, which is a dingle or small valley surrounded by hills. The meaning of the word "Bowdler," cannot, perhaps, be ascertained: the difficulty is increased by its being found in old signatures used indiscriminately with the French article and preposition, *le* and *de;* from the former of which it should seem to be a term descriptive of the person; from the latter, the name of a

place. In this family, as in others, are some traditionary tales of virtue and prowess exhibited in days long since past. A more laudable satisfaction may be derived from the reflection, that as far as well authenticated accounts can reach, those who have borne the name have been strictly upright, pious, and benevolent, maintaining sound principles both in church and state. It is a pleasing testimony to the various members of this family, that he who filled the principal place in each generation, always spoke with affection and reverence of those who had gone before, and lamented his own unworthiness to tread in his father's steps.

Mr. Bowdler's great grandfather went to Ireland while young, and acted as deputy to the auditor general of the exchequer, auditor at warres, and auditor of imprests or foreign accompts. The employments that he was in, (to use his own expression,) though managed but indifferently, brought him into great esteem amongst some, and those not of the basest sort; and divers who wished his welfare, prompted him to marriage with a person whom he describes as far above him in birth, being the daughter of Dr. Henry Jones, formerly bishop of Clogher, and afterwards of Meath*; and he writes in terms of great affection to his brother, who was

* Eldest son of the Bishop of Killaloe, who married at the age of 63, and died at 103. He had five sons and three daughters, and lived to see the first son Bishop of Meath, the

settled in London, desiring his assistance in this affair. The marriage took place on the 1st of July 1658, and a twelvemonth after he writes to his brother, that his present condition is, by the mercy of God, to his own heart's desire, as to health and other outward blessings; "and though," says he, "I cannot boast of wealth, yet I want not for a competent maintenance, his name be praised." The return of King Charles II., and the appointment of the Marquis of Ormond to the lord lieutenancy, cheered the hearts and brightened the prospects of his loyal subjects; and in 1660, Mr. Bowdler expresses his "hope that all things will be closed up, and that they shall, like good Christians and subjects, fear God, honor the king, and love one another." But the views of this excellent man were suddenly darkened when they were brightest, and his sun went down at noon day. He died in February 1661, at the age of 34; and was buried with much honor in the tomb of Archbishop Usher, formerly primate of Ireland. The letter in which the good Bishop of Meath announces this unhappy event to the elder brother of the deceased, is too interesting to be omitted, especially as it contains an honourable mention of their father.

---

second a general in the army, the third a colonel, the fourth Bishop of Kildare, the fifth a knight banneret, being knighted by the king under the banner in the field.

" Sir,

" It hath been much mine unhappines, that I had not that acquaintance with you which I desired when I was last in London; and much more mine unhappines that our acquaintance should begin on the saddest of occasions, my deare sonne and your brother, Mr. John Bowdler's decease, whom the Lord hath been pleased to call to himselfe on the 4th instant. I cannot say what his disease was; onely the original was a cold of a day or two, for which he would needes (fatally) take physicke, and so was he stolne from us unexpectedly. The losse greately mine; but his wives such as is not to be expressed, she being now indeede a wife of sorrowes; and never was there couple of greater endearements to each other. But the greatest losse is to the publique, unto which he was so necessary an instrument in his way, that his want cannot be repaired. He was taken away, desired and lamented of all; nor, on account of affections, hath beene remembered the like funerall in Dublin as his hath beene. As to his condition for heaven, his end was as his life, the bending heavenward all along; and as to us who were witnesses of his end, I can say it, all of us were in him taught to die, and desired so to die.

" His child (your nephewe) Thomas Bowdler, is now his mother's and my care; he is about three months old. I shall accoumpt him (as indeede he is) mine owne; he hath a promise of a blessing from heaven in his very countenance; and if the Lord lend him to us, we have in him a remembrance of his father, whom he so resembles. I desire your blessing on him, and your prayers for him, as also his grandfather's, of whom I heare so much that I ambitiously desire his acquaintance as youres.

" ——— desireing the Lord to sanctify to us all dispensa-

tions (even these crosse to us), and to fit us for his goode treasure concerning us and ours, I leave you to his grace, ever remaineing,

" Sir,

" Youres in all reall affection and service,

" HEN. MIDENSIS.

The person to whom this letter is addressed was elder and only brother to the deceased; and a truly brotherly affection subsisted between them. He was then settled as a merchant in London, from whence he afterwards retired to Feversham in Kent, where he passed the latter years of his life. At the date of the above letter he was engaged in procuring for his brother the office of auditor of imprests, in which he had acted as deputy. Such views were suddenly cut off; but his care for his brother's family and friends continued, and his kindness for the father was transferred to the child, to whom, being himself childless, he afterwards became a parent. This boy was all that the father left, two other children having died in infancy. He was, during his early years, under the roof of his grandfather, the bishop of Meath, and was deserving of all the tender care and instruction which were bestowed upon him. He is described as a " very gracious child, very good and hopeful, as little given to any manner of vice or vanity as any of his yeares; one that would not tell a lie for any thing, and very capable of

learning." At the age of ten years, his mother having been for some time married to a second husband, captain Annesley, he was sent to England at his uncle's request and his own particular desire, and committed to the care of his paternal relations; circumstances which would be scarce worth mentioning, but for the sake of introducing two letters from the excellent bishop, the one addressed to the uncle, the other to himself. The former is dated Dublin, July 11, 1671.

" Deare Sir,

" You have now at leingth your nephew, Thomas Bowdler, my grandchild, and his mother's dareling. By his being so long from you, you may understand our tendernes of him, and unwillingnes to part with him; which had not beene but to yourselfe, now his father, unto whose care every way he is committed, with assureance of good thereby to him. His education hath beene for some time, and last, in mine owne family, there cared for and tutored as mine owne child, and with mine owne child, by this gentleman from whom you now receive him, Mr. Jones; by whom, and, by himselfe, and by your owne observation, you may observe his proficiencie in learning according to his yeares, and in piety above his yeares. He hath beene brought up a child of the Church of England; and my request is, that he be so by your fatherly care continued, and kept from seedes of schisme and phanatischisme. God blesse him, and you, and youres. So leaving all of you to the goodenes and protection of the Almighty, I remaine,

" Sir,

" Youres very affectionately,

" HEN. MIDENSIS."

The other letter was addressed nearly two years afterwards to his grandson, and is dated Dublin, March 21, 1673.

" My Deare Thomas,

" You are out of my feare and doubt of your well-being, being in such hands; yet are you not out of my care and remembrance notwithstanding, which you se in this, and I hope you find in my prayers for you daily. Prayers reach all places at what distance soever; and they are moste capable of goode by them who are God's children in love and obedience. Love him therefore (my child), the God of your fathers. He is your father in Christ Jesus, who gave you that goode father you had, and hath raised you up this you now have; whom I beseech God to continue to you, together with his who (I heare) are so tender of you.

" Your love to God is seene in serveing him; and let that be your daily study and practice. Let no evil examples, which your age may meete, corrupt you; but follow goodenes. And for your direction in that, continue (what I hope you do) your daily readings of God's word, beside what you heare of it in publique; make it your rule, and act nothing contrary. To all add prayer on all occasions, never to be intermitted, so shall you prosper in all thinges. Remember goode Josiah, who, when he was yet yong, began to seeke after the God of his father David. (2 Chron. xxxiv. 3.)

" Be diligent in your studies, which will fit you for every calling whatsoever God shall order you unto. They who want that education have after wished for it; and they who have wastfully mispent their time, and past their opportunity for it, have after repented it too late. God direct

you in all, and blesse you. Give my remembrance to your uncle, aunt, and the rest of that goode family. I rest (my deare child)

"Your very affectionately loveing grandfather,

"HEN. MIDENSIS."

The wise man saith, "even a child is known by his doings." Thus it was with the youth to whom this letter was addressed. He engaged in childhood the kindness of his friends, and he realized in manhood all the flattering expectations which their fondness had raised. In truth, he was no ordinary character. Steady in his principles, constant in friendship, correct in his conduct, warm in affection, piously resigned in tribulation, perfectly acquainted with all matters of business, discreet in the management of his own affairs, and generous in assisting others, he attached to himself many excellent friends, and was loved and honored by a large circle of worthy persons. He was placed in the Admiralty before the Revolution, and was next in situation to the learned and excellent Secretary Pepys. This occasioned in him and his brethren in office a strong personal attachment to K. James II., who had acted for some years as Lord High Admiral; their political principles also led them to disapprove a change in the succession; so that upon his being driven from the throne and the country, they all resigned their places, with the exception of one person who had been introduced there out of charity.

Let not the debt due from the country to that unfortunate monarch, while he filled that high office, be forgotten in the censure which is sometimes indiscriminately and unsparingly heaped upon him; a debt of gratitude for services rendered by his bravery in fight, by his "transcendent mastery in all maritime knowledge," (to use Mr. Pepys's expression) and that diligent attention to the navy, by which he contributed more than almost any other individual to its greatness. Let his character be relieved likewise from some of its unpleasing features, when it is recollected that he attached to himself these amiable and excellent individuals, though widely differing from him in religious principles. The name of Mr. Secretary Pepys will always stand high for private worth, as well as for great attainments in literature and science; and Mr. Bowdler, though unknown to posterity, except among his own descendants, was loved and honoured by a circle of friends, whose expressions of kindness are a pleasing testimony to the warmth of his affection and his many excellent qualities.

But though he adhered to the deposed monarch from feelings of personal regard, there were other motives which influenced him in continuing in his retirement from public life. And when his brother-in-law wrote to him expressing a hope that all his obligations being gone with King James, who was lately dead, he would begin to reflect on the

duty he owed at home, and qualify himself for public business, that his family might reap the benefit thereof, he replied, (11th Oct. 1701,)

"I must answer your kinde invitation with a denyall, and justify my so doing as an act of prudence, by saying, it is not my interest to doe what you seem to wish. For supposing there were neither religion or conscience in the case, (which I won't mention on this occasion, because I think they ought to be used more in practice, and less in argument) what worldly benefit can one expect from such a change? How should one be looked on by the friends he deserts, or by the side he goes over to? How could he hope to be trusted by the one? and by the other how ought he to be contemned? And because it may be thought I am not wholly my owne, from the duty you minde me of as due at home, I am not without consulting her who is to be the partner of my fortune, and there I am told that I am in the right; there I meet with an inclination towards a virtuous saving what cannot be honestly increased otherwise. Neither nature or art designed mee for greatness. A family I have none to raise.* And as for the girles, wealth cannot make them virtuous, and extream want will not, I hope, necessitate them to be lewd. As I am very sensible how low my deservings are in the world, soe am I as willing to pass with privacy the few years I have to live beyond forty in it. And yet I don't finde myselfe so forgetfull of the sweet of getting, or so given over to idleness, as not to be willing and desirous to be at business again, on such terms as you and my

* He had then no son living.

other friends should not be ashamed of mee, or I of myselfe; but upon the conditions the publick affords their favours, there is no likelihood I should ever obtain them. The report with you of the B. of G. * is newes to mee, who have for some time lived close in the country, but I believe you will finde hee is abused. As to the B. of B. and W. you have a friend with you, who knowes as much of his minde as another. And for the D. of W. I believe I may say of him, that hee will continue his present sentiments as long as hee can distinguish right from wrong. They are all of them great and good examples, which I shall be proud always to keep in my view. Especially since by so doing I loose nothing of your friendship, which, by the experience of severall late unhappy yeares, I finde to be better founded than to depend on the good or bad fortune of this uncertain world. I ought not to returne your well meant kindness with the burthen of so many words, but they are one of the effects of idleness, and yet with fewer I knew not how to excuse my declining any thing you could desire."

They whose lot has fallen in happier days will readily express their thankfulness that the religious and political differences which occasioned the above letter have long since passed away; but they will not hesitate to admire that conscientious adherence to principle which is there expressed; nor to bear testimony to the solid comfort and

* Frampton, Bishop of Gloucester; Kenn, Bishop of Bath and Wells; Hickes, Dean of Worcester. All these had been ejected at the Revolution.

real happiness which will be the reward of an upright mind and a faithful discharge of duty, though in circumstances far removed from the luxuries of affluence, and a situation retired from the attractions of public life.

Mr. Bowdler was blessed in his family, and blessed yet more (if possible) in his friends; for several of his children were taken from him in their childhood; and one of his daughters, who was married to Francis Barrell, Esq. of Rochester, died a few years before her father. His wife, who was daughter of Sir Joseph Martin, an eminent Turkey merchant, after being the mother of thirteen children, was suddenly carried off by a violent attack of sickness in 1713, which occasioned the following affecting memorandum in her husband's diary. "Sunday. My deare, deare wife died at twelve at night, being taken ill in the morning." When it is mentioned that the Earl of Winchelsea, Captain Hatton, Sir Anthony Deane*, Mr. Nelson, and Mr. Spinckes were among those who either held the pall or officiated at her funeral, it will be perceived that she and her family were held in much respect by some of those who were themselves most deserving of respect in their generation.

* Sir A. Deane was the person whom King James was anxious to introduce into the Commission for the Navy, established at the suggestion of Mr. Pepys in 1686. See M. Pepys's Memoirs relating to the state of the Royal Navy.

The beginning of the last century was, like this in which we have lived, a time of considerable effort and enterprize. But it was a time also (and in this respect likewise our own age happily bears a close resemblance to it) when some laymen of distinguished excellence united with several of the clergy in endeavouring to excite in the people of this country that piety united to sound principles, both in church and state, which warmed their own bosoms. Such was Mr. Nelson, one of those lately mentioned, the near neighbour and friend of Mr. Bowdler, a gentleman of easy circumstances and elegant manners, who taught by his writings and displayed in his life the beauty and excellence of virtue. Long may the pure but sublime devotion expressed in his works continue to instruct the young, and console the aged and afflicted, and show to a thoughtless world that the politest gentleman need not be ashamed to be a pious Christian,

> Vivit adhuc, et in omne ævum vivet,
> Vir pius, simplex, candidus, urbanus.

There was another person, much distinguished in his day, with whom Mr. Bowdler lived in habits of great intimacy, Dr. Hickes, dean of Worcester, famous for his piety, his orthodoxy, his deep and extensive erudition, and particularly his skill in the northern languages. Bishop

Burnet, in that style of rude and flippant censure which is unhappily too common in his work, throws out a charge against Hickes and others who had adopted the same principles, of attachment to popery. This is one of those loose accusations which it is convenient to publish without investigation, because no man can investigate it without being convinced of its falsehood. Hickes was deeply read in the writers of the primitive church, and deeply versed in its doctrines and in its constitution. When any subject is brought forward and recommended on the ground of conformity to the practice of that church, a cry is raised that this is popery; when those who thus cry out do not reflect that they thereby pay a compliment to popery which it ill deserves, and give it an advantage which, if it could maintain, it would be insuperable. For "*id verius quod prius;*" the nearer we approach the fountain head, the purer will be the stream; and one of the heavy charges brought against the Romish church is, that it has departed from that authority which it professes to admire, and has palmed upon us the corruptions of a later age for the pure and apostolical doctrines and discipline of the earliest. We do not complain that popery is too old, but that it is not old enough. To quote the words of the able writer whose name has occasioned this digression, "The protestant religion of the church of England is but another name for primitive

Christianity, and a protestant for a primitive Christian, who protests against all the corruptions of the gospel by popery."* This was written in the reign of Charles II.; but his "Letters to a Popish Priest," at a much later period, show with how little reason Bishop Burnet accused him of approaching to that church. Such, indeed, were his acuteness, his steadiness of principle, his learning, and his acquaintance with writers of antiquity, that it will perhaps be difficult to find a person better qualified to detect the fallacies and resist the arguments of the Romanists. It is remarkable that in a letter in which he endeavours to dissuade Bishop Kenn from resigning his episcopal office, he urges this argument, that "it would be a great advantage to popery, and mightily gratify the papists, who (says he) hate us because we are the unblemished part of the church of England, and to my knowledge wish the destruction of our succession and communion."

The habit of regularity which Mr. Bowdler had acquired in his youth, and his perfect acquaintance with matters of business, made his assistance invaluable to many persons; and it is pleasing to read the various acknowledgements made to him from different quarters, from relatives, friends, and strangers, for the advice which he had given, the pecuniary assistance which he had afforded, and

* Hickes's Sermons, vol. i. p. 277.

his friendly interference to reconcile differences and repair losses. Among those who looked up to him as a valuable friend and almost a father, were two persons with whose family a closer intimacy was afterwards formed, Sir Robert Cotton and his son; the former was son of Sir John Cotton, the donor of the Cottonian library, by his second wife, and received the title upon the death of his nephew. United to Mr. Bowdler by religious and political principles, and deriving, probably, considerable benefit from his advice, Sir Robert indulged towards him all the feelings of a warm and generous heart; his son looked up to his father's friend with filial reverence and affection, soliciting his advice, reposing with perfect confidence in his kindness and discretion, and "valuing nothing more than his approbation and esteem." Thus a close intimacy grew up between the two families, which in the next generation was strengthened by the nearer tie of marriage.

Mr. Bowdler died in 1738 *, leaving two sons,

* The following honourable testimony to his memory is extracted from a newspaper of July in that year: "Last night was buried, from his late dwelling-house in Queen's Square, the corpse of Thomas Bowdler Esq., who died in the 77th year of his age. This worthy person was blessed with a strong and clear judgment, accompanied with singular penetration and vivacity, whereby he was qualified to read men as well as books, both which he had done to so great advantage as to render his conversation on all occasions not less entertaining than instructive to all those who were so happy as to share in

the elder of whom was for some years a partner in one of the few banking-houses which were at that time in London; but disliking the business, he retired on a small fortune, and in 1742 married Elizabeth Stuart, the second surviving daughter and coheiress of Sir John Cotton. The eldest son by this marriage was the subject of the present memoir, to whose life it is proper to bring the reader, especially as opportunities will occur hereafter of introducing some mention of his parents, who lived long enough to be remembered by many now alive, with respect for their talents and acquirements, and love of their virtues.

John Bowdler was born on the 18th of March 1746, a day which gave birth also to one of his oldest and most intimate friends, Joseph Cotton Esq., for many years deputy master of the Trinity House, and one of the directors of the East India Company. Their hearts were united by mutual affection, and a similarity of taste and principles, and their birth-day was sometimes celebrated with much innocent festivity, and at other times noticed

---

it: his heart too was so well practised in all acts of generosity and charity, that no one whatever knew better than he when and how to do them in the most acceptable manner. In a word, having discharged all the offices and relations of social life with equal capacity, diligence, and integrity, it may without flattery be said of him, that he justly merited the character of the best subject, the tenderest parent, and most disinterested friend."

with expressions of cordial regard. The year in which they were born was that which put an end to the last attempt made by the grandson of James II. to obtain the crown ; and Mr. Bowdler used frequently to express his gratitude for being permitted to live in a time of great prosperity for this country, when, instead of a disputed crown and a divided people, the title of the house of Hanover was universally acknowledged, and the hearts of all good subjects paid a willing homage to the best of kings.

The care of Mr. Bowdler's education, during his early years, was, like that of most children, chiefly committed to his mother, who was in every respect peculiarly qualified to perform the important task. It is, indeed, generally a fortunate circumstance when boys are subjected to much of maternal care. The gentleness of disposition, the delicacy of taste, and refinement of manners, which distinguish the female sex, are calculated to produce a very beneficial effect on the natural impetuosity of the boyish temper. At least it will be admitted to be highly important that a son should regard his mother not less with respect than with fond affection. Many a headstrong youth probably has been checked in the indulgence of evil propensities by a recollection of the tender charge which he had formerly received, and by a thought of the pain which his excesses would give to her who guided his infant steps. A mother is, moreover,

peculiarly formed to give instruction. Her gentleness, her patient endurance of waywardness and petulance, her simple unpretending manner, her familiar explanations, and condescension to all the ignorance and slowness of childhood, win an easy way to the infant mind; and the precepts which are to be given, and the knowledge which is to be conveyed, assume a pleasing and attractive form when they are tenderly inculcated and mildly enforced. But Mr. Bowdler's mother possessed advantages which fall to the lot of few. Her mind was naturally powerful and comprehensive, her talents highly cultivated, her reading very extensive, her manners elegant. She had, also, a peculiar turn for conveying instruction, a peculiar art in gaining the attention of children, and making knowledge pleasing, which some of those who were trained under her care now remember with gratitude and delight. She applied herself to this important task with great diligence, and being in the habit of reflecting deeply on every topic which came before her, and of committing her thoughts to paper, she entered thoroughly and philosophically into those subjects which she communicated familiarly to her scholars. Her chief labour in the instructing of her children was to give them a thorough knowledge of the Bible, and of every part of Christianity, and to fix in their hearts sound and steady principles. For this purpose she drew up an explanation of the church catechism,

so comprehensive and yet so plain, that there is scarce any point of doctrine, of duty, or of the discipline of our church, which may not be easily learned from it.

To the instruction thus given by an excellent mother, was added that of a father, so well informed, so well read, particularly on religious subjects, so pious, and at the same time so gentle and affectionate, that his teaching, whether delivered in the way of precept, or in the more familiar form of conversation, while it was valuable beyond what most men are capable of giving, won an easy way to the hearts of his children, and left there a deep impression of reverence love and gratitude.

Thus trained in the good and the right way, from which, under the directing grace of God, he was never to depart, the son of these excellent parents acquired a knowledge of religion beyond his years, and firm principles of action, which gave him, while yet a boy, the fixed and steady character of a man. At eight years old he went to school to Mr. Graves, at Claverton, near Bath. An anecdote, almost too insignificant to be related, may serve to mark the strictness of his principles. Having incurred a debt to a schoolfellow of a trifling amount, his conscience sadly misgave him when he went home as usual on the Sunday. An error of this amount having occurred in some settlement between his parents, the difference was

given to him. The largest inheritor of this world's wealth never probably was so happy as he was at that moment. The money was paid immediately on his return to school; and if there was one thing which through life he dreaded more than another, as unjust and disgraceful, it was the being in debt.

Mr. Graves was well known in his day as an elegant scholar and a pleasing poet, the friend of the simple and pathetic Shenstone. His name, it is hoped, still lives in the groves of the Leasowes, and he is known to the present generation as the author of the Spiritual Quixote. Here Mr. Bowdler might have made rapid progress in classical knowledge, and have cultivated to great advantage his taste for poetic beauty; but for some reason not now known he was removed to an academy at Brompton, where he mourned over his hard fate, and a Scotch grammar, which, by multiplying difficulties instead of unravelling them, detained him in the rudiments of Greek long after the time when he ought to have been tasting its beauties, and enriching his mind with some of its exhaustless stores. It will, perhaps, be thought but a poor compensation, that he learned writing and arithmetic, and the whole art and mystery of keeping accounts, in which he greatly excelled. The disadvantages and disappointments which he suffered, did not, however, seduce him into a neglect of his studies: his sound principles and good conduct gained the approbation of his master, who

wrote to his father, " My ever dear pupil has just carried off his books: very good use (thank God) has he made of them; and good use will he make (I hope) of his future, as he has done of past opportunities: with joy do I own his uncommon good behaviour, &c."

In the spring of 1762, Mr. Bowdler quitted Kensington, and was placed under the private tuition of the Rev. Nicholas Brett, at Spring-Grove, in the county of Kent; a person of talents and acquirements, very different from those of his former preceptors. Mr. Brett was the representative of a family which had been settled in that part of Kent for many generations, and the only surviving son of the Rev. Dr. Brett, the author of many valuable works respecting Church government, and the nature of the Eucharist, particularly a Collection of the Ancient Liturgies used by the Christian Church in the celebration of that holy ordinance, and a Dissertation upon their usefulness and authority. The learning of this excellent and orthodox divine was very extensive and recondite; and those qualities which are of more value than much learning, mildness of temper, candour, and self-command, showed themselves to great advantage in his replies to several calumnious attacks which were made upon him. His son was like him, well versed in literature and theology, and added thereto an intimate acquaintance with almost every branch of useful knowledge, which made his in-

struction highly valuable, for a person who was to take an active part in the busy and varied scenes of life.* His knowledge of history led him probably to direct his pupil's attention more particularly to that subject; and the peculiar turn of Mr. Bowdler's mind here showed itself in his habitual "love of truth;" which, says Mr. Brett, "is such, that he cannot read even an old historian with any pleasure, because of the mixture of falsehood he finds in it: and he made such complaints of Diodorus Siculus, that when he had got through two or three books, I advised him to throw it aside." Here Mr. Bowdler read several of the ancient historians, the historical parts of Scripture, and ecclesiastical history, and from thence pro-

* In Mr. Bowdler's diary, under the date of August 20th, 1776, is as follows: "I lost my worthy friend Mr. Brett, a man of universal knowledge and benevolence; he was very well skilled in French, Latin, Greek, Hebrew, divinity, history, accounts, justice law, parish business, the laws relating to the poor, and the roads, measuring and valuing of land and timber, pedigrees and genealogies, and, in short, in almost every branch of useful knowledge; and being always ready to assist and advise his friends and neighbours, his death was an irreparable loss, not only to his wife and children, but to all that part of the country in which he lived. How much he was lamented may be guessed by this, that when his funeral passed through Wye, there was scarce a house in the town without one or more persons looking out at the windows in tears; the clergyman could with great difficulty read the service, and the whole congregation wept incessantly." By his will, Mr. Brett left to Mr. Bowdler all his pamphlets and papers; an honourable mark of the regard and good opinion which he entertained towards his pupil.

ceeded to the history of our own country, acquiring thereby a knowledge of our constitution, preparatory to his study of the law.

About this time Mr. Bowdler's health was delicate in a degree, which may, perhaps, excite surprise in those who know the strong muscular frame which he afterwards possessed; and during his visits to his father, who resided a few miles from Bath, he consulted Dr. Randolph of Bristol, a sensible physician, a pious and well-read theologian, * and a warm friend. The doctor, it appears, was apprehensive lest his young patient should suffer by tenderness of the lungs, and prescribed accordingly; and youth and exercise gradually carried him forward to a state of health and strength. This was indeed a season of most distressing anxiety. Mr. Bowdler's younger brother had lately met with a severe accident, and, in consequence of unskilful treatment, had been brought into a state which the first surgeons in the metropolis deemed altogether hopeless; a state, from

* Dr. Randolph was a Hutchinsonian, and, like the disciples of that school, much given to the study of the Scripture in the original Hebrew, and very averse to the favourite style of that day, which exalted reason and natural religion to nearly an equal rank with revelation; he was also equally averse to the doctrine of a spiritual motion in the heart of individuals, which, as taught by some enthusiasts, would render the revealed word of little effect. "Written revelation," said he, "is crucified between two thieves, Reason and the private Spirit; but the penitent one does not appear either on the one side or the other."

which he was delivered by the firm resolution of his mother who attended him. The pure air which breathes on the Malvern hills revived and invigorated him, and he has lived to adorn society by the successful cultivation of literature, and to improve it by that most useful and important work, the Family Shakspeare. To give a detail of his acute sufferings were a painful task; some idea may be obtained of the patience with which they were endured when he was only nine years old, and of the affection which it excited in those around him, from the following extract of a letter which happens to have been preserved:—

"We hope our dear Mr. Bowdler would meet with great relief in Mrs. Bowdler's letters, wherein she would tell you how far beyond all expectation his dear child bore the several painful operations; with what patience! with what resolution! amazing to think of! But God has been exceedingly gracious to the boy, and will, no doubt, continue to be so. O! had his dear father been witness to his behaviour on a late solemn and awful occasion, I may say preparatory to the trial which soon followed, what comfort, what heartfelt joy would it have afforded to our dearest friend; yes, and will still afford, I well know, in a very high degree, and may God sanctify it to your peace and permanent comfort. You will hear that the dear boy is in brave spirits."

The "occasion" alluded to in this letter is thus explained by his mother in writing to a friend in Scotland.

"As a few days were allowed me to write to Mr. Bowdler, I made use of the interval to prepare my dear child for the event which I was told was very uncertain, by getting him confirmed and admitted to the holy sacrament, which was done at my mother's house the day before the operation was to be begun. Judge what I must feel in offering up my little lamb at the altar, and yet the dear child's behaviour was such that joy and unfeigned praise for the mercies vouchsafed him took place of every other sentiment. On Sunday was fortnight the caustic was laid on, the pain of which was dreadful, and on Tuesday the operation was performed. Through all this his patience was incredible. He lay still without holding whilst they cut quite into the live flesh, and shook hands with Gunning the operator as soon as it was done. Since then, though confined to lie on one side only, and put to pain every day, he has never uttered a peevish word. I have resigned him into the hands of a merciful Parent, from whom if I receive him again, I shall be truly thankful; but weighing the dangers of this state of trial, I dare not *wish* but with the most entire submission."

The reader of this memoir will perhaps readily consent to be detained a little with this subject in order to be made acquainted with a father's feelings at so awful a period, as they are expressed in a letter to an intimate friend.

"Ashley, 28th Feb. 1764.

"What strikes me most in your letter is, what you so kindly say of me with regard to my little boy. In this, as in every trial, I wish to behave as a Christian ought; know-

ing that I am as much bound in duty to suffer what God inflicts, as to do what he commands; but I know I fail in this, and in every thing. I am very fond of the child; and this touches me too near. In fact, I find myself not fit for business as formerly; and I am afraid of growing useless to myself, and to every body else.

"As to the child's life, I have little or no hope of it; so little, that the bitterness of his death is in a manner over with me. I am Christian enough to be most fully persuaded it is best for him to die: I am trying to be still more: to resign him, and all the pleasure I had in him, not barely with patience, but even with a cheerful and thorough submission to the will of God. If others can part with their children to make their fortunes in India, from whence they do not expect to live to see them return, why should not I part with him, to a far better place, and to his infinitely greater advantage? and where, too, I hope to see him again."

While this amiable and excellent man was preparing himself for a devout acquiescence to the will of God under so severe a dispensation, he was cheered by the reports which he received of his eldest son, whom his tutor represented to be "perfectly true to the principles of his religion, and as free as possible from all vice; and that," said he, "not because I think him void of the passions incident to youth of his age, I rather think the contrary, but purely for conscience sake, as knowing it is his duty to keep them under." And he himself expressed very feelingly his thank-

fulness for the good advice which he had received from his father, and his dread of falling into temptation and being the first bad man in the family; entertaining in those early years that wholesome and holy fear, which (as it is expressed by his favourite writer, the son of Sirach,) is the beginning and the root of wisdom, and the first step to be accepted of God.

In the month of November 1765, Mr. Bowdler left Spring Grove, where he had read many books, and acquired much valuable information which books cannot furnish; and in the following month went to reside in the Temple, and began to study the law under Mr. Barsham, a special pleader. At this time he formed an intimate friendship with several persons of no common worth and talent. One of these, Nathaniel Conant, the son of a very worthy clergyman in East Kent, and great nephew of Archbishop Wake, became afterwards a distinguished public character, being placed at the head of the police in London, some parts of which were established in compliance with a plan suggested by himself. At the time when Mr. Bowdler contracted a friendship with him, which continued for nearly forty years, he was beginning life with great fondness for literature, an extensive knowledge of books, and a remarkable facility of rapidly perusing them. His affections were as warm as his talents were bright, and the kindness of his heart and gentleness of his manners were even more remark-

able than the brilliancy of his wit or the extent of his knowledge. Through him, Mr. Bowdler became acquainted with a person of extraordinary wit and talent, Robert Cobb, and a mutual regard speedily grew up between them. Mr. Cobb resided at Lydd, in the county of Kent, and his strong sense and quick discernment soon raised him above his neighbours, as they would have, perhaps, carried him to a distinguished eminence in any line in which he had engaged. His company was solicited, and his conversation admired in every part of the county; and it might sometimes, perhaps, excite surprise to see a person of no great pretensions, and living in a place which nature seemed to have shut out from the bustle of active life and the attractions of elegant society, courted equally by the gay and the serious, the life of every party, affording instruction upon every topic, as playful as the youngest, as full of experience as the oldest, better read in their respective studies than many a lawyer and a theologian, equally distinguished for the variety and accuracy of his information, and for the sound sense and engaging kindness with which he communicated it. In the retired situation where he lived, his well selected library formed a source of continual amusement and instruction, and at one time of his life he never was in his room for even five minutes without taking a book in his hand. With such a person, (to whom the writer of these pages would willingly pay a tribute of fond remembrance,) the

reader may, perhaps, be desirous to become better acquainted by perusing some extracts from his letters to his friend; for there the heart is open, and shows itself undisguised by art, and unfettered by the restraints which society sometimes imposes.

"July 30th, 1769.

"I detest apologies as much as you can, therefore will make no other for my long silence, than that I have been so *accablé* with business that I have never been able to get my mind in tune. Observe, this is not one of N.'s excuses for want of time, for that I have read and think is allowable to no man but a cobbler, who by his work is forced to maintain a wife and nine children. I am now in a humour to write, but I fear I am not in unison with you, especially if you are amidst the elegant dissipations of Bath, and enjoying the happy sunshine of the company of your friends,—for I have just lost one:—I parted with James Dan last Wednesday evening, in high spirits, on Barham Down, and this day I have received advice that he died on Thursday of an inflammation in his bowels. I am shocked and grieved beyond expression. We sincerely loved each other, and had you known him better you would have loved him more. Here, my dear Bowdler, here is room for meditation. This lesson is urged home to our feelings. How soon may one or both of us be called on to pay that debt which has been demanded of him on so short a notice. The long account of follies and infirmities is now sealed up, and no penitence can revoke the sentence passed upon him. Yet do I firmly believe that his life has been such as to recommend him to the mercy of his Creator. I think I see him now hovering over my head a tutelar spirit, warning me not to fix my mind on a world

from whence I must soon, and may immediately, be summoned. But I have done with the subject, though not with the idea. "After life's fitful fever he sleeps well." My melons are now ripe; I wept over them this morning, for Dan was to have come and eat some. I can write no more.—Adieu!"

"Lydd, May 5, 1771.

"'*Quid agis?*' thou villain—art thou sick or more than usually stupid, or cross? or is Bath parcel of that land where all things are forgotten? Thou art the worst correspondent, the worst friend, the worst every thing,—(observe, I am now quoting)—Where is your sister, and what is she about, that she does not make you write? But female friendship is of all things fickle the *ficklest*,—I speak by experience,—I do assure you, Sir, you may believe me,—and is not worth —— I can't get fairly off without saying something your sister will not like, and as she is the only *incognita* I seriously love and admire, I do not mean to offend her. Well! but, Bowdler, have you got into a new set of acquaintance at Bath? You cannot plead business there—the seat of idleness! It must be something new that has made you leave a sheet of mine written by the first post so long unanswered; sure you know little of the longings I feel for a letter every post night.

"The nymphs may perhaps be as fair,
And the face of the vallies as fine,
The swains may in manners compare,
But their friendship's not equal to mine."

"I am seriously hurt at your long silence, and still more seriously

"Your affectionate friend,

"R. C."

" Lydd, Oct. 5th, 1771.

" You are very concise, friend Bowdler; however, I can excuse it. Before I go any further it will be necessary to premise, that I am writing this at nine o'clock in the morning, and as that is twelve hours sooner than my fits of inspiration generally come on, you will have a plain matter of fact letter. I am glad your are still at Spring Grove, for I have a kind of satisfaction in knowing that you are near me, though I do not see you. I should have liked your scheme monstrously, and it has no other objection than compound impossibility. To-day is our general quarter sessions and gaol delivery. 'Now awful justice puts on all her frowns.' Luckily, however, there is nothing to deliver our gaol from,—rats excepted. We dine in great form with our grand jury. My wife is much concerned at the misfortune you mention with regard to her: it is still more unlucky, as you are entrenched to the teeth in her good opinion. I beg you will not come to reside here, for I shall be jealous. Observe, I omit here to give you a long quotation from Shakspeare on the attributes of jealousy. I am going to Hardres, to return on Monday morning, and wish I could meet you there: but we are not to be always happy, else should I be always with you. However, you can send your representative a letter; and I desire you to do so regularly, frequently, and, above all, speedily, for it seems I have no chance of meeting you again soon; well, we must rest in hope: perchance we may meet, as N. says, 'in the windings of our way,' sooner than we expect. Adieu!—believe me your affectionate friend."

" Lydd.

" *Plerique perversè* (*ne dicam impudenter*) *amicum habere talem volunt, quales ipsi esse non possunt; quæque ipsi non*

tribuunt amicis hæc ab iis desiderant.' Now that saying of Cicero's will, I ingenuously own, be verified in myself. '*Sed quis ego sum? aut quæ in me est facultas?*' *Doctorum* (such as you) *est ista consuetudo eaque Græcorum* (Guyon for instance) *ut iis ponatur de quo disputent quamvis subito. Magnum opus est egetque exercitatione non parva.'* Indeed, friend, you must not expect that I can always fill you a sheet, even with nonsense. Consider, first, the tenuity of my intellect; consider, next, the scarcity of matter to write on in this desert. Unless, indeed, you choose a dissertation, or a disputation, or an essay, or any thing of that sort; but then you must first set me an example. But all the while you mean to write on —— I was going to say frivolous, but that's impossible with you — common every day subjects, I shall always, as in every thing else, fall infinitely short of you. O, did I live where you do, I could never want subjects, but I have none without I go deep, and that, as Cicero says above, '*Magnum opus est egetque exercitatione non parva.*' But stop, and let me answer thine. I do not remember that the first page of my last was filled with apologies, but as you say so, I suppose it was, and that they were not dressed in language to your mind; for the necessity of them, I suppose, you will not disavow, the general opinion of the world having stamped them current. I do not know whether I express myself very clearly, but if I do not you must blame Shakspeare, for I have been studying him till my apprehension and style are both somewhat confused. I am much obliged to you for so often calling at the Sussex; and will say no more of the many obligations I have to you on this subject, since it seems to offend you, than to assure you they will never be forgotten. You are a rascal to say that your last letter in breadth of margin, &c. &c. is a pattern of mine, and then to put your-

self in a passion about it, and not write half what you had a mind to say.

'Give me the man
That is not passion's slave, and I will wear him
In my heart's core, ay in my heart of heart.'

"But you, indeed, expect every body to be as clever as yourself, or else truly you will be in a passion with them. Go to, go to, endeavour to learn the virtues of patience, forbearance, meekness, temperance. And to that end avoid N.; 'tis his company, his villainous company, hath been the ruin of thee. But mark me, do not shake him off till he has received my box, for it contains for thee a bottle of Frontignac (a present from *ma femme*), which well I know, unless thou lookest sharp, for his own purposes he will purloin. My melons come on well. By heaven, I said true when I told you I planted them for you — for, Dost thou hear?

'Since my dear soul was mistress of her choice
And could of men distinguish, her election
Hath seal'd thee for herself.'

"*Ce que je dis est la verité même, tous les tresors de l'univers n'ont de valeur que pour l'objet qu'on aime.*' To be sure my French quotation would be rather properer to one's mistress than one's friend; but, however, it is true for all that."

"Lydd, 27th Jan.

"Well! and suppose your's *was* dated the 14th, that is but thirteen days ago, and you have received a letter from me since you wrote, so you need not look so grave and grim. Besides, I think when folks are running about from London to Bath and from Bath to London, if a body writes at all it should be like Queen Anne's ministry to Lord Peterborough,

that is, at him, and not, to him. You had a right to write to me again in answer to my last, but my inclination tends to mercy and not to justice, (unlike the people of Lydd, who wanted me very much the other day to hang a man upon suspicion of felony, which, by the bye, would have been at most only what the justice in Joseph Andrews calls a felonious larcenous kind of thing, if he had been really guilty: but this is all digression and nothing at all to the purpose, do you think it is?) and, therefore, as my wife is very hard at work with her handmaids, and I am above in my room, by way of preventing myself from falling asleep, I thought I might as well scratch over a little paper, and make you pay for it, though it is like to be a strange letter, for my daughter is with me looking over a book of pictures, which want so much explanation, and I am so often called off to admire their astonishing beauty, that I can only write about nothing; and a very good subject too, for, to the best of my recollection, it is a maiden one, unsullied by the mercenary hands of authors, and I have the vanity to think that, were it publicly known that it had been so ably handled by me, no one in future would presume to attempt it. A shrewd suspicion has just shot itself across my brain, namely, that you have been all this while reading without understanding my letter. Now, confess honestly, did you not think at the bottom of the last page, that this on which I am now writing was to be covered with an essay on the thing called nothing? Alas! alas! couldst thou not see that the treatise was concluded when you thought it was only going to begin? It is impossible to write to anything so impenetrable, so send me word who is the author of a newish book called 'Principles of Penal Law,' for, whoever he is, you may tell him he has had the honor of giving great pleasure to

"R. COBB."

" Lydd, March 16, 1770.

" With flesh of swine (unhallowed, Christian food!)
And wine imported from the Gallic shore,
Each sense was sated. In my elbow chair
Half sitting, half recumbent, with one leg
Resting on earth, the other on the stove,
I mus'd on Robertson's historic page;
While captive kings, and ev'n th' anointed head
With triple crown adorn'd, by adverse fate
Ordain'd to crouch beneath a conqueror's frown,
Gave birth to ev'ry tender sentiment, and show'd
That misery so intricately wove
Within the web of human life, by human art
Cannot be thence extracted, till the whole,
The gleam of bliss, the perdurable woe,
The warp, the woof, shall all together sink,
And find a refuge only in the grave.

" Thus musing, not asleep, nor well awake,
The postman found me; sold me thine epistle,
And with thy well-known scratches bless'd my sight.
Nay, start not that my ignominious pen
Thus terms them scratches—know—it fill'd my verse.
Poetic licence still I claim, although
The characters are traced by thy pen
As clear as are within thy friendly heart
The characters of goodness.——
—— Thou say'st I must write verses—be it so—
Since verses are not always poetry;
But surely thou might'st deign to give the theme.
No spark of Phœbus' fire e'er warm'd my breast,
Irregular lines and Hudibrastic rhymes
My utmost boast. Oh, I am no Mainstone!
(Melodious Mainstone! minion of the muse!)

Was I but bless'd with half his powers of song,
Thou might'st then boast thy friend; then might loud fame
On her broad pinions bear my endless name
To ages yet unborn.—Stop, fancied bliss,
To me not given, though reserved for him!
" Say, shall I tell—yet how can I express
The soft sensations of a happy heart,
When it revisits scenes of peace and love,
Domestic peace, domestic happiness!
" Avaunt, ye sons of riot! ye whose hearts
Ne'er knew a father's feelings, hence! nor dare
Intrude on scenes ye cannot understand!
" How shall I paint the unaw'd flash of joy
Light'ning each servant face, who never knew
The rigid sourness of a master's frown,
And gave that welcome, free but yet sincere,
Which attitudes and looks, not words express?
——————— How shall I,
The weakest of the followers of the nine,
Explain those feelings which those only know,
Whose hearts, like yours, attuned to tenderness,
Feel bliss redoubled in their partner's joy?
You know (and you of all the unmarried tribe
There stand alone) the husband's happiness,
The soul-felt joy, (divinest bliss on earth)
Of giving happiness to those we love.
" How can I paint maternal tenderness,
Maternal love?—No verse can show the tear,
The silent tear, which sparkling in each eye,
Express'd the mother's feelings at the sight
Of those dear pledges of heav'n-hallow'd love,
Which absence had still more endear'd. Nor less
The father, though by heav'n indued with strength,

With fortitude of mind, by heav'n forbid
To wear the weakness of a woman's heart,
Not less he feels the agonizing joy
At th' interesting tender moment, when
His children cling about his feet, while one,
Of age maturer, climbs his trembling knee,
The envied kiss to snatch; while all
In silent language, still most eloquent,
Language inspired, the immediate gift of heav'n,
Explain the blessing of their sire's return.
" But stop, advent'rous bard—release thy friend,
And drop descriptions where thou'rt sure to fail;
Descriptions which deserve the painter's toil,
Which Dance or Zoffany could best express,
And teach the glowing canvass to explain
To thy friend's eyes his heart. O may that heart
Long glow with vital warmth! late be the day
When, yielding back its mortal part to earth,
It soars to join the beatific choir,
And taste those joys reserv'd for souls like thine!
" Nor think this wish unkind! The world requires,
Thy friends demand examples such as thine.
Virtue abash'd, in this degen'rate age
Needs that support which thou so well canst give.
Happy in nature's and in fortune's smiles,
'Tis thine to make the guilty blush, to show
Virtue in her own form how lovely, thine
To set religion in her fairest light,
And vindicate the ways of God to man."

" Lydd, March 23, 1770.

" What the d——, am I to write like an angel in verse and prose, and not receive an answer? Then, Pistol, lay

thy lead in furies' lap. What, I suppose you are cooking up something that is to be prodigiously clever; but mark me—it will never do, it will never do; for I will allow nothing to be studied; I will admit of nothing but extemporaneous productions—for I will not suffer myself to be excelled by you, which I know will be the case if you study, —though, hang it, I don't see why I should fear you, for while you breathe nothing but smoke, eat beef, and drink port and porter, while I breathe air fresh from the sea, seasoned with attic salt, eat soup, and drink French wine, inspiring wine, warm from the steep Burgundian hill on which it ripened, and which still retains poetic gifts from Phœbus' rays imbibed, I say, I don't see why I should not write as well as you. However, I find you do not choose I should know whether I can or no, for you will not write at all. Ah me! there thou excell'st me, in that prudent virtue which yet I never did possess.

"Poor Franco was buried with all funereal honours. He died of an epicunic (now don't run to look for that word in Johnson, for you won't find it, it being entirely my own, and you have it quite hot from the mint) disorder, which reigns here. And here let me beseech you to tell me why *epicunic*, from επι and κυων, is not as much to the purpose as *epidemic*, from επι and δημος. And so that I may not disturb your cogitations on the subject, I respectfully take my leave.

"I am, Sir, your's,

"R. C."

"N.B. I do not expect you to take a fee for your opinion on this head. And *nota magis quam bene*—that I maintain this to be a letter in all points, and to all purposes, —and moreover, that it contains deep learning and profound thought; and further, that you now owe me three letters,—and further, —this deponent sayeth not."

"April 3d, 1770.

"Pray, sir, are you dead? Because if you are, I beg you or your executors would send me word of it.

"R. C.

"FOURTHLY AND LASTLY."

"Lydd, May 30th, 1770.

"I don't know how it was, but I could never bring myself to look upon you as in danger. Your temperance, and the vigour of your constitution, had almost quieted my fears, and then popped in a little vanity of my own; namely, that I could not recollect a crime I had been guilty of worthy so severe a punishment as the loss of you. These were my thoughts while you were ill; but now you send me word you are recovered, I look back shuddering at the precipice I was at the brink of; each calm reflection points out the loss I should have endured, and philosophy does not bring in the necessary aids for the support of it. But religion does. I have returned my whole heart in thanksgiving for your recovery; not for your sake, but for my own.

"I am glad you like my picture, though I find that when you are pleased you can flatter: but believe me, I am as sensible of all its faults as you are; nay, perhaps, as knowing more of the working part of a painter, I am more so. Upon the whole, I hope you will accept it as some small acknowledgement (the only one in my power) of the favours I have received of you, and particularly for the greatest, the honour of your acquaintance and friendship. Now for another subject. Mrs. Cobb is delivered of a fine boy,—and they are both very well. I beg the favour of you, jointly with our friend N., to be his male sponsors.—To conclude with asking another favour. Mrs. Cobb and I apprehend

that, after so severe an illness, the air of London may not be good for you, and we likewise imagine that an atmosphere impregnated with sea salts is the greatest of restoratives. *Ergo*, we should be much obliged to you, if it in any way suited you, if you would make use of our house for your recovery, where we will nurse you, if possible, as well as we love you. Adieu.

"R. C."

"Lydd, Sept. 26th, 1770.

"I wish, says I, the other morning, as I started from my bed; I wish, says I, rubbing my eyes, I knew where Bowdler was. I would certainly write to him, if it was only for satisfaction in a point which has troubled my repose so long, and eluded all my researches. The point in question is this: that when the said Bowdler wrote to me last, he mentioned staying at Spring Grove only a fortnight; *only* a fortnight, as a reason why it was impossible for him to come to Lydd. Heavens! cried I, what can be the matter with the poor fellow? Has he got the gout, or the sciatica? how else can he have lost, thus suddenly, all his locomotive faculties? I was so uneasy, so alarmed at the dreadful picture fancy immediately painted on the retina of my imagination, that I should certainly have set out to see you immediately, but for reasons hereinafter to be mentioned. Methought I saw you stretched on the bed of affliction, supported in the arms of nature, while pain and disease were endeavouring to wrest you from her embrace. I heard the sigh of languor issue from your parching lips; I started at the pang which quivered on your cheek, yet (*methinks I see you now*) in the midst of the group I beheld religion pouring oil and wine into your wounds, and with rapture beheld the smile beaming on your countenance,

that smile which you, and such alone as you, can ever experience amidst the horrors of dissolution.

"The only thing that prevented my visiting you was, that I did not return from my journey (and consequently did not receive your letter) till the day subsequent to that day whereon you had appointed me to come; and had it been earlier, the fatigue of a journey of four hundred miles, performed in nine days, and the disarrangement of my affairs, I fear would have prevented my attending even *you*; but, as it was, it was simply and solely impossible. You cannot conceive how I was delighted with my expedition. We visited the glorious dock at Portsmouth, and made an excursion to the enchanting Isle of Wight, which I think, and verily believe, has not its equal in our king's dominions: the woods in full foliage running down to the water's edge; but the women! the women! every where angelic, are here archangels; but of this when we meet. I do not write now, I only desire you to put it in my power to write, as writing to you is next to the satisfaction of receiving your letters, one of the greatest I enjoy.

"Adieu, where'er thou art,

"R. C."

"Oh, as I shall be in London in a month, pray am I to lodge and board, or board and lodge, or only board, or only lodge, or neither, at your chambers?"

"Lydd, March 23d, 1771.

"If you had any idea of a stupid matrimonial *tête-à-tête*, you might guess possibly how my wife and I were sitting when your letter arrived this afternoon. She was reading Harris's Collection, and I Mezeray; the latter flew to the other end of the room in an instant, and in the scuffle for the first perusal of the letter, poor Harris had well nigh got himself

in the fire, but I rescued him, at the expence of her having half read the first page. However, nature having endowed the male of every species with strength sufficient at least to overcome the females, and I putting that strength to instant exertion, at length obtained the letter, and, for want of something better to do, am immediately scratching an answer. And so you have at last, upon mature consideration, found out that patience is a very convenient as well as necessary virtue. Necessary it certainly is, to excuse the many seeming deficiencies in friendship, which will occur from the many cross turnings in the labyrinth of life. At the time when you expected a letter, your friend might be in the house of feasting, or perhaps in the house of mourning; he might be on a journey, might be stupid, might be peevish, or might be sick; for, though strange it is to tell, I assure you I have found myself in each of these situations; but you have made it all up with an hyperbolical compliment, so I shall forget it, after having just hinted that no people have less reason to complain, on the whole, of neglect, than those I have the pleasure of corresponding with.

" Pray, Sir, did you ever read Tillotson? I suspect you never did; for I think that, so far from debasing our Redeemer, he has most nobly defended him in some very fine and very long discourses expressly on the subject. As to Clarke's Attributes, the Incarnation did not immediately fall in with his subject, and if he has disobliged you, it must rather be by his silence than his arguments. I assure you, these are subjects on which you and I shall never dispute, as we are entirely of similar sentiments; and I believe, when G. and I enter into long discussions, it is more for the sake of finding something to say, when the course of correspondence grows languid, than for any other reason.

"Caitiffs avaunt! talk not to me! avaunt!
Shall shugs of demiwolves, and water-rugs,
Confront the Canis Taurus? Peace, I say;
I come, I come;
Sound the trumpet, beat the drum;
High in prowess, high in fame,
Great Maidstone shall record my never-dying name.

"'Tis Liberty, sweet Liberty alone,
(Did'st thou not hear thy dying country's groan?)
Draws me from my native home!
"Adieu, ye social joys of Lydd!
I should live a man forbid;
Sleep ne'er should hang upon my penthouse lid,
Did I not waken at her call,
Forsake my children, wife and all,
To sign my name in Maidstone town-hall.

"Fancy paints the long-drawn line
Where Robert Cobb in pedigrean pomp shall shine;
Children unborn from me shall claim
The honours of their glorious name,
And, pointing, say, 'This ancestor was mine.'

"Sink not, for shame, in sloth's dull lap;
Arise, put on that glorious cap,
With which Hogarth (alas! he's dead)
Ornamented Wilkes's head.
Learn from me to greatly dare;
Let us our country's praises share.
On Monday next at Maidstone meet me,
And with the name of PATRIOT greet me;
Or else, — or else, — what then? — let's see, —
At N.'s on Tuesday I'll meet thee."

"Lydd, May 30, 1777.

"It is an unaccountable thing, but I have sent all over the town and cannot get a lemon, and if I have no lemon I can make no punch, and if I make no punch I can make no letter: the thing is absolutely impossible. 'Have you been to the Dolphin, James?' 'Yes, Sir, but they have none; and they say you owe them for two already.' Why, then, I cannot write to Bowdler. O thou gentle goddess of bergamot, (for I suppose thee to be the very essence of lemon,) hover, I beseeeh thee, around my head, and deign to guide my quill. What, though there smokes not on my board the draught nectarious, high flavoured with the rich product of the western world, and wafted on the wings of Zephyr to our frigid clime, long ere rebellion's tooth had taught the anana not to bloom — what, though I have only to offer thee the blushing juice which Lusitanian hills have ripened, — Well, thou knowest I oft have on thine altar poured the rich libation. Come, then, thou Sapphire-wing'd, — but you see it won't do, Bowdler, and so good-night.

"R. C."

"How comes it to pass, that you should never have told me of Rowley's Poems? and how strange is it that I should talk of nothing else for four hours the other day with Miss Carter?"

Among Mr. Bowdler's companions at this period, was a person mentioned in one of these letters, possessed of considerable poetical talent, and of great taste and power in theatrical declamation. He was bred a solicitor, but being sometimes perhaps inclined to "pen a stanza when he

should engross," he addressed his friend in language suited to the taste of both. Some extracts from a poetical letter may be pleasing.

" In prose we fearless laugh, and freely pour
The various trifling topics of the hour.
These, when his polish'd pen a *master* draws,
Insure our smiles, and win our whole applause:
But verse, to gingling chains, and shackles sold,
Proudly conceits that every link is gold,
And thence elate, (tho' servilely confined)
Demands a subject lofty and refined.
Why, hapless! then so hard a toil embrace?
Banks — Beckford — Grafton — *here* can have no place —
Not even from *him*, whose's tortur'd name's so dear
To every rhymer in each gazetteer,
Whose scatter'd letters, torn from out their place,
Now tag the rebus, now th' acrostic grace; —
From *him* no inspiration *I* derive,
Fruitless alike both Wilkes and Forty-five?
Shou'd I the deeds of *foreign* fame rehearse,
Sobolski, Ratchewitz, deform my verse:
Or make the gallant Prozorowski mine,
At once he lames, and limps along the line. —
Bewilder'd thus, to whom shall I apply?
Let precedent invention's aid supply.
With eager haste to friendly Byshe I run,
Quick turn the leaves, — and lo — the work is done!
" While you * from fam'd Augusta's walls remove,
The rural joys of rustick life to prove,

* " While you," &c. — Vide Addison's Letter to Lord Halifax.

Nor longer studious, seek the noisy bar,
(Seat of *collusive* rage, and *friendly* war,
Where right must yield to more persuasive gold,
Where words are *weigh'd*, and every letter's *sold*,)
Me, partial Fate within my wonted round
Confines, and holds in legal fetters bound;
And resolute to curb my wand'ring will,
Fast in my hands detains the weary quill:
But you! — O might I in description stray,
How smooth the road! — how level lies the way!
Then, like my tiny brethren of the times,
Should useless epithet extend my rhymes,
Smit with the rage, I'd fancy's walks pursue,
And talk of beauties Nature never knew.
Cantium should then Thessalian Tempe grow,
And every stream a new meander flow.
Here spring the myrtle — there the blushing vine, —
The lote nectareous, and Arcadian pine,
Clothed with eternal green his hills should rise,
And kiss his brighter than Egyptian skies.
"But Cantium — No! — Old English Kent — disdains
Imagination's wild and frantick strains.
Nor asks the bard on Camus' banks to dream,
Or quaff the sacred source of Isis' stream;
Nor needs he once advert to classick lore,
Or cull the treasured sweets of antient store.
A wreath for *him* let artless Truth combine,
And round his brows his own fair flow'rets twine;
For proud of native worth, he dares disown
Exotic charms, and beauties not his own.
Oh, let me range, whate'er of life remains,
His woody hills, and variegated plains!

With curious eye his antique piles explore,—
The nodding battlement,—the mouldering tower,
The ivy cover'd shrine, and moss-grown cell,
Where holy superstition loved to dwell.

* * * * *

" Already hoary winter, bursting forth,
Has left the regions of the dreary North;
Through the brown woods the quivering leaves display
His near approach, and point him on his way;
And soon, alas! he'll take his annual round,
With horrid step deform the verdant ground,
His purple crown shall tear from autumn's head,
And o'er the earth his scatter'd honours spread.
But *here*, the drama opes its 'witching doors,
And Shakspeare greets me with his richest stores.
Here Garrick, Barry, Holland, all combine
To stamp new force and spirit on each line.
Oh! how I joy to taste his festal hour!
Ev'n now I feel his more than magic pow'r.—
Inhuman Thane! hide, hide the murdering knife!
Nor touch the guest, — the friend, — the monarch's life;
But see the dagger leads him to the bed!
And now it falls! — he's number'd with the dead!
What shall the hand its wonted white restore?
Not ocean's self — Macbeth shall sleep no more.—
Amidst the blustering horrors of the night;
What forms fantastic strike my aching sight?
Inhuman daughters! — where is pity fled?
To the wild storm expose a *parent*'s head?
But hark! I hear! — Ye winds, O catch the sound,
And bear it on your rosy pinions round.—
Proclaim — the tempest's past, the sky's serene,
And virtue crowns Cordelia more than queen.

These are the public joys, and these are mine:
Hither then haste and let them too be thine.
And when no longer now the sounding stage
Our eyes shall fix, our every thought engage,
With our best loved companion — common friend —
With N. retired the social night we'll spend,
And at St. Clement's, o'er the generous bowl
Exalt our joys and 'pour out all the soul.'
Till then, at least, the obtrusive verse forgive,
And let it's author in your memory live;
It claims no merit and it asks no fame,
It's only boast to bear your valued name.
"JAS. MAINSTONE, 6th Nov. 1769."

Mr. Bowdler at this time frequently attended the "well-trod stage," where, under the genius of Garrick and Barry, Mossop and Holland, Mrs. Pritchard and Mrs. Clive, our best plays were exhibited to an advantage never known, probably, in any other age, and in particular his favourite bard,

"Sweetest Shakspeare, fancy's child,
Warbled his native woodnotes wild."

It was then a rational, most captivating, and, if it ever could be so, an innocent amusement. To him it was undoubtedly innocent; yet he often subsequently expressed his doubts whether the theatre can be rendered a place of harmless entertainment; and whether, considering the scenes which pass before and behind the stage, the characters of the actors and actresses, and the exhi-

bitions by which a manager feels himself compelled to court the popular taste (" for they who live to please must please to live"), it can ever be lawful for a Christian to seek his pleasure there, or to give countenance and encouragement to any thing so seductive and so dangerous.

To the companions who have been mentioned might be added many others, almost all of whom have sunk to the grave. Two at least, however, still survive, and will, perhaps, pardon the writer if he seek to grace his narrative by recording their kind regard for himself, as well as their friendship for the deceased: — John Sargent, Esq. of Lavington, in Sussex, the elegant author of " The Mine," and other poems; and Rowland Burdon, Esq. of Castle Eden, in the county of Durham, which he represented in parliament for many years, and it will long owe him a large debt of gratitude for great and disinterested services.

With such companions Mr. Bowdler entered the walk of busy life, well fitted to enjoy the gay, and improve the sober hour. No person had a heart which more willingly opened its thoughts and feelings at the call of friendship, or more actively exerted all its powers in the cause of those it loved. There was a warmth, a zeal, a freedom from disguise or reserve, an affectionate participation in joy and sorrow, which attached him

strongly to his friends, and his friends to him. But besides those who have been mentioned, and others who might be named, he had in his father a kind and valuable friend, with whom he maintained a free and unreserved communication. It has probably seldom, if ever, happened that a father and his son were more closely united in sentiment and affection, or expressed their thoughts and wishes with more entire confidence. A few extracts from their correspondence will be interesting on this account.

" Dear Jack, March 18th, 1767.

" Though I have no thought of sending you a letter at present, yet I had a mind to begin one to you to-day, because it is your birth-day; nor do I now sit down to write to you till after having first given God thanks for the joy I feel on this day, that your life has not only been preserved; but, which is of much more consequence, that you have, as I believe, been kept from all deadly sin, even in the most trying time of life. This is matter of great comfort to me, and I pray God to bless you with a happy life, and to preserve you from all great misfortunes. In other words, may you live as becometh a Christian, and then you cannot be miserable; for though you must expect to go through great trials in the course of your life, yet none of those things will move you, while you only consider this life as a state of probation, and keep your eyes constantly fixed on the joy that is set before you. God grant you may so do; and may you be more happy, that is, may you be a better Christian than your father. First seeking the kingdom of God and his righteousness, I hope you will be able to wade through the hardships of this

world, and to be rather helpful to the poor than burthensome to the rich; but, in all events, may you learn, in whatever state you are, therewith to be content; and may you and I hereafter meet in a better place, where there shall be no sorrow. As you are now legally capable of acting in your own name, I shall, as opportunity offers, lessen the trouble I give others as much as I can, and throw my business in London upon you."

"My aim and wish is to make you happy; you know the state of my affairs; and I am willing to do whatever I can for you, being sure you will desire nothing that is at all unreasonable. I take very kindly the pretty manner in which you express yourself on this head. I hope you will always consider me as being, above all others, your most intimate friend, to whom, upon all occasions, you are to speak without reserve, for that is a thing I hate, and you will be sure of my assistance in every thing in which I can contribute to your happiness. If I was to see any thing in your conduct which I thought wrong, I would tell you of it; but, God be thanked, you give me no occasion."

"I wish, on all material occasions, to have your opinion, and I hope you will at all times give it without any reserve. I have no secrets that I wish to conceal from you; I have a thorough confidence in you; and shall never take it amiss if we happen to differ in opinion, and therefore hope you will always be open and free with me; for when I suspect any body to be on the reserve with me, it lessens them in my esteem, I being myself naturally open and free with those I have a liking to; and though I have often suffered for it, I still have the same disposition in me, which makes me dislike reserve in whoever I find it. I remember your Sister once made an observation to me which I have often

thought of, and which I believe to be a very just one, and that is, that every body thinks others reserved; but though this be true, yet all are not equally so.——Perhaps there are very few who are quite free from reserve to any one body, yet this I think I am to you, and I wish you to be as much so as you can to me———As to your brother, I rejoice to find you speaking of him as you do, for I believe he is capable of being a most valuable and agreeable friend; and I pray God you and he may always continue to be brothers indeed, and that nothing may ever breed any, even the least discord between you. The partiality of a father may blind me, but it is with great satisfaction I say, that I do not believe there are in the world two young men more to my mind than you two are.——I have many blessings to be thankful for, and I am particularly so to Almighty God for having given me two such sons as I think no other man has."

Nor were the letters of this excellent man only effusions of parental kindness; they contained many solid and judicious observations, and much useful advice.

"Your last letter found me a prisoner with the gout, a disorder I little expected ever to have been troubled with, not having heard that any one either of my father's or my mother's family ever had it. But so it is; this is my second fit; for if you remember, I had one last autumn, which was the beginning of my sorrows of that kind. I hope you will never have it, yet if you should, you must say as I do, after St. Augustine, in all afflictions that befal me, *Domine hic ure, hic seca, ibi parce.* I am sure I suffer less, and enjoy more than I deserve, and better men than I am may say the same. . . . I think France is under a cloud, and has long

been so; was that the reason you could not distinguish it from one? . . . Mr. A., Mr. M., and you, are three ancient gentlewomen, and this is more polite than to say in plain English, you are old women, for the truth is not always to be spoken; but, assuredly, nothing but age and its infirmities could induce you to say that a man uses a nostrum for his gout, when he only adds another covering to his foot. I hope Mr. M. is not in much pain, but if he is, tell him with my love, that I wish he would send for Dr. Pringle, who, for a guinea or two, will order him the same thing that I put on at free cost, it being a prescription of his."

"As next Monday is your birth-day, this letter is to bring you my good wishes on that occasion, and may you live to see many happy ones; may God give you of the dew of heaven, and the fatness of the earth, and may he preserve you from every deadly sin, that so you may be happy during your pilgrimage in this world, and after that when time shall be no more, to all eternity! You are now come, my dear Jack, to that which is reckoned the most dangerous time of a man's life; for our passions are at their full strength, sooner than our reason which should govern them is; and besides this, you are soon to go out into a debauched wicked world, where fools make a mock of sin; where you will be tempted to every thing that is wicked; and will be laughed at for every thing that is good. In these circumstances, your only security will be to set God always before you; under every temptation pause for a moment, and think that God sees you: do this, and I trust you will be safe. May he give his angels charge over you to keep you in all your ways, and to his good Providence I do with all submission commend you."

Another letter alludes with great tenderness to a subject which has been already mentioned.

"Ashley, February 29th, 1764.

"Indeed, my dear Jack, my head and heart are so full that I can hardly write to you; neither are my hands empty, for I have as much to write from day to day as I can dispatch; yet as it would not look kind, to give no answer to your last kind letter, something I will say. I thank you for sending me a true state of your dear brother's case; however melancholy it be, I wish to know the worst. It goes very near me to part from him, so it did to part from my dear little girl, your sister*, but I most humbly thank God for the great mercy bestowed on both of them, by removing them from this bad world, before wickedness had corrupted them. Concerning their state, I am quite easy, and I love them so well, that I do not wish to have them restored to me again; God grant I may go to them. My sorrow then is quite selfish, and I hope God will in mercy spare the lives of the rest of my children, and will give them grace to be comforts to me; but I had rather see you all die before me, than have you live to the loss of your own precious souls. For your health, I am now, if possible, more anxious than ever, though I know not whether you are obliged to me for it, for I think you will live in worse times than I have, as I think I have in worse than my father did. Whoever considers the accounts given in Scripture of the last times, and compares them with the present state of the world, must see that they draw on apace, and wickedness will abound more and more; but God will, I hope, give you grace to suffer cheerfully as a good soldier

* Elizabeth Julia, a fine lively girl, who died in 1754, when she was just ten years old.

of Christ's, whatever trials he shall call you to. Whenever you are under a temptation to vice of any sort, make a pause, and reflect that it is as hard to stop in a way of vice, as in running down a precipice. Could a man foresee the consequences of the first wrong step, I do believe that not even the united forces of those three strong enemies, the world, the flesh, and the devil could drag him into it; yet they are very powerful, and must subdue every man who does not fly to God for his assistance, and grace to resist them. My father and his uncle who brought him up were excellent men, Christians indeed; may you exceed them in every thing that is good, and may you never be a disgrace to either of the families you are descended from, and worthy men they have been on both sides; may you live to a good age, and when the infirmities of years come on, may they be attended by no stings of conscience for the sins of your youth, but, on the contrary, may you be supported under them, by a well grounded hope of a happy immortality through his merits who died for our sins, and rose again for our justification! Such, dear Jack, are my wishes and prayers for you, and I am very solicitous for your happiness: as to your dear brother, all fears and cares for him are at an end, he will soon be out of danger, and may God's will be done on him, and me, and you, and all of us."

Some extracts from other letters may perhaps be acceptable, as they show the sound sense and correct judgment of the writer no less than his excellent principles.

"I some how or other contrive to make myself now and then uneasy at thinking my life useless; and yet on the other hand I am often employed in business of some sort

or other for one body or other; and I am always glad when I am so, for I often have in my mind that good man Mr. Bowyer's saying, which he so frequently repeated to his children, 'Do all the good you can.' * It is but uncomfortable, when one recollects at night the passages of the day, to think one has been of no use either to one's self or any body else."

"When I was of your age, and even long before, I thought as you do, that, as a Christian, one ought to keep out of the busy, bustling part of the world. Possibly I carried this notion further than my friends, who made compliances I could not, have thought right; for I believe I have been blamed for not pushing myself forwards, by which it was thought I might have mended my own fortune and have served others; articles which have at times had weight with me, and have now and then made me ambitious. Perhaps I am at present more so for you than ever I was for myself, for I do own I should have joy in seeing you worth 100,000*l.*, doing good, serving your friends, and making many happy; but as you are never like to be so rich, my wish is, that, like me, you may learn to be content with a little honestly come by. It used to be one of my sayings, he is the richest man who has the most command of his time; consequently, when I so thought, I had no wish to be in a very high station; yet if a certain event had happened, I should have busied myself about some projects which my imagination had formed, and which I thought

* This was often repeated by this good man on his death-bed, and the last which could be distinguished. Mr. B. was vicar of Martock, a sound and well-read divine, an excellent parish priest, and author of an admirable book on the Lord's Supper.

would have been for the good of the nation, and *nemo sibi nascitur* was a favourite saying with me. These projects, however, were the consequence of the way of life I was thrown into; a way not of my own choice, for had my inclination been consulted, I had been nothing more or less than a clergyman, which I had early a great desire to be. The *videri potest, &c.* * is certainly true of a good man, and what a divine religion must that be, which, if observed, will make a man happy both in this world and the next?"

This subject is renewed in the following letter.

"The passage you mention in Dr. Young is a charming one. I don't know if there has been a better book than his published for these hundred years past. Yet the notion of retirement from the world may be carried too far. On the one hand, there are great risks in the conversation of the world, but there are also many opportunities of being useful. In retirement, a man keeps out of many temptations, but he also falls into some of a different kind, and he becomes of little use to his friends. The post of honour is that of danger; and this post I take to be that of being in the world; the danger is that of being thereby corrupted. Let it be your part to keep the post, and manfully avoid the danger, or stem the torrent. God bless you."

"The longer you live, dear Jack, the more you will be convinced that man is a very inconsistent creature; therefore put your trust in Him in whom is no variableness, and may he for ever bless you."

"The providential escapes you meet with are very many,

* *Christianus videri potest miser, non potest esse.* A saying often quoted by the writer of this letter.

and ought to make me very thankful. I hope God Almighty will continue to be your protector in all dangers. Little do we know when we go out, whether we are to return home alive, or to be brought home dead. This is often in my thoughts; and as somebody says of sleep, it is so like death, that I dare not venture upon it without first commending myself to God; so say I, I dare not go out in the morning, till I have begged the protection of my Maker."

"*Learn, dear Jack, to say No.* I have often suffered by being so weak as not to be able to pronounce that little word."

"How do you like Mr. Hutton? he is clever. It is wonderful to consider what difficulties these Moravians undergo in their missions, and that too without any prospect of worldly riches or comforts. They cut themselves off from their friends, country, and every thing that is dear to men in this life, and undergo amazing hardships, and all for the sake of making converts. Such men must be sincere, be their mistakes what they will."

"Your differing from me in opinion, especially on a subject where so much is found to be said on both sides, will never make me angry. Whoever differs in opinion from the bulk of mankind, if he has any degree of humility, will think of others with great charity, and often have fears that he is wrong in his opinions, because they are different from those of so many men of more sense and of more piety than he has. This, at least, is my own case, and instead of finding fault with others for not thinking or acting as I do, I pray God to have mercy on me, and to forgive me the errors of my judgment, if I am wrong."

"Conscience is an odd thing; but the worst is, every one has a pope in his own breast, who, though he scruples some things, yet in others gives most abominable dispensations."

The kindness expressed in some of these letters could not fail to produce a strong impression, and call for corresponding sentiments. One or two passages may be quoted, to show the feelings of the writer.

"Had I more time and more paper, I could not describe what I feel at the kind and tender manner in which you express yourself about me; if to love you for it, as much as ever son loved father, be a sufficient reward, I do believe you are rewarded. I know of no other recompence in my power. But indeed, Sir, it hurts me sadly to perceive (as I plainly do) that you are quite low spirited.—I wish much to be with you, but do not think it possible just yet."—

"I hope I shall never see you in poor ———'s situation; but if I should, I trust I shall never so far forget my duty, or your former uninterrupted goodness to me, as to be capable of taking offence at what I shall be so very sure could proceed only from infirmity.—I often reflect with great concern at the many sorrows and vexations which have embittered your past life, and earnestly wish that the remainder of your days could be preserved free from all such;—but wishing is idle, else I would wish you of my own age, and then there would not be a man, no not even my own brother, whose friendship I should so highly value. There is one other thing I most ardently wish, and it is

more within the bounds of possibility,—and that is, to do all in my power to contribute to the comfort and happiness of your future life; but, unluckily, little is in my power, as we are placed at so great a distance.——I have run through your letter, and observed upon as much of it as I have time for; so wishing you a good walk, I remain, dear Sir,

"Your ever affectionate,

"J. B."

"I do not say *dutiful*, because as that is seldom the motive of my actions toward you, it seems at least an useless, if not improper term; and, to say the truth, it always struck me as somewat bold to assert that I was dutiful;—that I am affectionate, and very affectionate, I dare boldly say, and I believe I might say most affectionate, at least I know I ought to be so; but you are such a favourite with my brother, that I am almost afraid to venture."

"I beg you only to show me where David says, that the consequence of exceeding seventy years of age is such as you hint at. He says, indeed, that the days of our age are seventy years; by which I apprehend he means only, that men seldom die of old age before that term; and till then, at least, their minds and bodies retain their strength and vigour; and so they do often even after that time; for he admits that men are so strong that they come to fourscore years, but *then* their strength is but labour and sorrow; and in this I apprehend he is *not* mistaken; and therefore it is not without pain I reflect, that a few short years will bring you to that period; and yet I ought rather to bless God that he has hitherto preserved you, and that you are still so free from the infirmities of old age. May you long continue so, even so long as to become an exception to the general rule laid down by the prophet!

which, however is so general an one, as ought to make all old people (at least) join in that beautiful prayer, 'So teach us to number our days, that we may apply our hearts unto wisdom!' And even the young, who think that prayer needless, must either be void of all feeling and reflection, or have had fewer escapes than some of their neighbours. Such escapes can hardly fail to produce some degree of thankfulness; but I fear we are too apt to suffer many and great mercies to pass by us, not only unacknowledged, but even unobserved. What I have been writing has brought one to my mind; for how terrible would the situation of all your children have been, had they lost you in their infancy! What frauds, what oppressions, and what endless and ruinous litigation would probably have been their lot! — But I am got upon an inexhaustible subject, upon which it it is very difficult to think aright, or to express one's thoughts with propriety: —

'When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.'"

It is truly observed in a passage which has not been quoted, lest the extracts should appear too numerous, that a letter is written *pro re natâ*, and if it is read at a distance of time from the date, carries a different meaning from what the writer intended. "As to any thing I may leave behind me," he adds, "it is needless to say you will not expose your father's nakedness." It is to be observed, likewise, that letters such as the above are written in all the confidence of secrecy, and without

a thought of their being made public; on which account they have not now been produced without some hesitation, and a fear of incurring a charge of unbecoming exposure. Yet it may be remarked, that the sentiments and feelings of the writer are more accurately ascertained by this very circumstance; and as no one's character is implicated, nor any painful feelings excited, as has sometimes unhappily occurred, by improperly disclosing that which should have been preserved under the sacred seal of secrecy, it is to be hoped that these extracts will be perused with interest unabated by any less pleasing reflections. In the same hope some large extracts are added from letters addressed to Mr. Bowdler, by his mother, which can scarcely fail to interest, to gratify, perhaps even to instruct, all who read them.

"Bath, April 23. 1767.

"I did not think, my dear, to have been so long without answering yours, but it has been my practice from my earliest youth to call off my thoughts as much as possible from every thing but the duties of my state of life, and fix them on religious employments, at least at the return of the greater festivals; times which even the gay world used formerly to allow one for retirement, especially in France. I can assure you, I not only now look back upon those hours with the greatest satisfaction, but that at the time when I was all life and spirits they were some of the sweetest I ever passed. Make no scruple of putting questions to me, if reading long answers will not tire you; for, as to me, the desire of being of use to my children has turned my thoughts

almost entirely to the study of the Scriptures for above twenty years; it can, therefore, certainly be no pain, but rather a pleasure to communicate to one not the least dear to me, what I may in that time have collected. Besides, the chief objection I have to my present state of life is, that it makes me almost useless to those whose happiness here and hereafter I am most anxious for, and leaves me in a kind of solitude from being less retired. So, if you can make me believe I am any ways of use to you, it must contribute to raise my spirits. Indeed nothing does me so much good in that respect as writing, because it fixes my attention, and calls off my thoughts from dwelling on disagreeable subjects; and, therefore, whatever little essays I have set down on paper, have been the children of my sorrows; and bear date, one with the death of my father, or some other friend; others with your having left me, or with the sickness of some one or other of my children.——You end your letter with, 'pray excuse blunders;' let me hear no more of that I pray: and, once for all, let me tell you, that I can excuse every thing in those I love but want of affection: whatever seems to proceed from that must go to my heart; but as for other faults, nay, even crimes, I could grieve for them, but still love on; for, indeed, who is so much to be pitied as a person who is very much to blame? and if a friend in such a case is to forsake him that goes astray, who shall endeavour to recover the lost sheep? I am grown very serious, you see, on a very trifling subject. Adieu, my dear boy, my friend, if you like to have me for such, and whether you will or no, your ever affectionate mother."

"Bath, May 19, 1767.

"The communion of saints is not the only article unnoticed in the Nicene Creed, for the descent into hell, or hades, is

also omitted. But of this, some other time. Perhaps the reason why it is not mentioned is that it was looked upon as included in the article of the Church; as if one should say, I believe in one Catholic Church, which is the communion of saints, or true believers; or otherwise, I believe one Catholic Church, in which the saints or faithful have a communication of all good things; for it should be remembered, though it is too much forgot, that though God's Providence watches over every individual, and supplies the wants and hears the prayers of every one, yet the promises of God to mankind have been ever given to them as united in society, with a view to strengthen thereby that bond of love which is essentially necessary to their happiness, both in this world and the next. Thus it was with regard to Noah and his family; to Abraham and his; to the Israelites in the covenant at Horeb; and more especially in the Christian covenant, in which we are taught to consider ourselves as united to each other, even as the parts of one body. We should, therefore, look upon ourselves as receiving nourishment, that is, the graces and blessings of God, not only from Christ the head, but through the channels of the body, that is, through the ministry of the Church; by which I do not understand the clergy only, but the whole body of the faithful for whom they act, and to whom, as a body, they are as mouths and hands. Therefore, when I say I believe the communion of saints, I mean to profess my belief that in the Catholic Church there is a spiritual communion of all good things; so that I look upon myself as really benefited by the prayers and good works of all the faithful; as spared with other sinners when deserving punishment, through the intercessions of the Church, by the merits of Christ, as the Israelites were for their fathers' sakes, and as Sodom would have been, had there been ten righteous in it. I look upon myself, therefore, as more

likely to be accepted when I offer up my prayers with my fellow-Christians. I consider the offices of religion, such as baptism, marriage, &c., as only properly celebrated in a public congregation, where it can be so done. I consider the holy eucharist as the sacrifice of the whole Church, offered not only for all, but by all. I consider myself not as an indifferent spectator of the sins of others, but as seriously concerned in them, both for the glory of God, which we ought to regard above all things, and the good of the persons immediately concerned; and, besides, as mariners in a ship, who must all share in some sort the same fate, or as members of a family, whose faults must affect one another, so we ought to be anxious for each other's behaviour. So again, like the Reubenites and Gadites, I think myself answerable to the body of which I am a member, if I draw down the judgements of God upon it; and like the Israelites, I think every Christian concerned to prevent the offences of their fellow-members, not only from a motive of charity, but as really interested in the welfare of the whole. See the title of Ps. cxxxiii. in the Bible."

"June 4th, 1767.

"Set yourself at rest as to any fear of my despising you for any question you can ask. It would ill become me as to any body, but it can never happen with regard to you; besides what your good sense deserves, my natural partiality will ever secure you from the smallest degree of contempt. But you should guard against the temptation of yielding to such sort of fears, for they have ever been the greatest hindrance to all useful knowledge on the part of learners, as laziness has on the part of teachers. I have often made it a doubt, whether the invention of printing, however useful at the time of its discovery for the revival of learning, and,

therefore, in itself a very great blessing, has not, by the wickedness of men, been turned almost into a curse, and a promoter of ignorance as to things of real use. For those whose business it should be to instruct others have taken up a notion which falls in with their own love of ease, that to teach people to read is all in all; so that what charity schools can do to teach the vulgar to read English, and other schools to give boys a little Latin, or at most a little Greek, is called education; while the most useful part of knowledge is laid aside, and young folks are expected to instruct themselves by reading. But, alas! how impossible is it for them to do it? We are born ignorant; therefore, certainly, God intended us means of instruction. Had reading been the best method, he would have discovered it sooner to mankind, and when discovered would have given us sooner the means of making it more general, and not have subjected us to so many wants which make study impossible to the greater part of mankind: or if only a few truths are necessary, they would have been plain to all. Whereas, experience shows there is no truth men will not deny; and the smallest acquaintance with the Scriptures shows that many duties are required. In short, instruction is the method appointed by God from the beginning, practised not only by the Hebrews, but by the Greeks and Romans, among whom the greatest men thought it an honor to teach their children; and were it regularly pursued, the advantages of it would be seen in all ranks. You see it in your sisters; you are sensible of it in yourself, though going from home at twelve years old has been a disadvantage. I see it here in low life: and I am satisfied that were the people taught as they should be, you would find poor labouring men, without any knowledge of books, preferring, at their return from labor, the company of their wives and

children to the ale-house, hearing them repeat stories out of the Scripture, and teaching them what themselves remembered: and if such a method had been regularly pursued, instead of the world growing worse, every generation would have grown wiser."

" November 20th, 1768.

" The Arian book pretends to examine all texts concerning the point, yet says nothing of John viii. 58, in which our blessed Saviour takes to himself the incommunicable name I AM, and is going to be stoned by the Jews on that account as a blasphemer. Pray observe the epistle of this day, in which Jehovah promises a king of the house of David to reign on earth, whose name shall be called (that is, according to the Hebrew, who shall be) Jehovah our Righteousness; and prefers the restoring of Israel by Jehovah, to the bringing out of Egypt by Jehovah. Does not this and many such texts show that the Messiah expected by the Jews was to be God and man; and justify our Saviour's words, 'O fools, and slow of heart!'"

Bath, March 20th, 1767.

" Do you know that by Ferguson's account of the transit of Venus, the Earth is found to be above 95 millions of miles from the Sun, which is 14 millions more than it used to be reckoned; and Saturn almost 908 millions of miles from it? Think you of the light which goes there, and returns almost as far, reflected from his satellites; and think of the folly of those who, instead of the humble adoration this knowledge should inspire us with, stand cavilling at the Mosaic account of creation, because light, say they, could not come from the stars, nay, not from the sun, under

twenty years. As if the Almighty could not produce his work perfect at one instant."

"Bath, March 29th.

"What is prejudice? a word hunted down like a poor strange dog, when the cry is against him that he is mad. But let us give it fair play. Prejudice is a fault wherever evidence may be obtained, and leisure to attend to it is not wanting. The judge that pronounces sentence without hearing the cause is highly criminal; but if you saw a man beating a boy very severely, you would try to stop him, without listening to a bystander who should want to prove to you that the man did right: you would act according to the prejudice that the boy should not be so cruelly used. Such is the state of the human species. We are sent into this world, not for speculation, but to act: wants press us on all sides, time flies fast away, and life requires dispatch; therefore, he who made us as we are, say some, who suffered us to exist after the fall, say others, designed us for instruction; subjected us, by our birth, to be influenced by authority; in short, made us liable to prejudice, from a necessity of nature; for whatever we are taught we are prejudiced for; but whatever we never heard of we are by that circumstance alone really prejudiced against. We are called to act every moment, and must act upon prejudice, and are rational agents in so doing, for we act upon the best evidence we can get. The child eats the food and rejects the poison on the authority of his teacher; he takes the poison when grown up on the authority of the physician. Geometrical truths are capable of demonstration, and the philosopher that sits at ease in his closet, is in the right not to proceed a step without proof; but the mechanic that has his bread to get, takes a shorter method, and makes use

of the same principles on the authority of his master. It signifies nothing to say, why are we thus made? the fact is so: and the rule I gave you when I explained to you the catechism, will be found the only rational method of proceeding. Do not say, I will believe, and do as I am taught, when I know it is right; but say, I will believe, and do as I am taught, till I know I am wrong. It does not, therefore, follow, that whoever is misled, must go on to do wrong: a man has eyes to see, and we have reason to guide us; and he that has bad eyes, must set the object in a favourable light, must take time to consider it, must use glasses if need be; but if he cannot have all these helps, what can he do but trust to those that have better eyes, as to any case where he is obliged to take a resolution? So, let every one make use of his reason, and neglect none of those helps his state of life will admit of; but in things which will not allow of delay, such as the daily duties towards God and towards man, let him follow those rules of faith and practice which he has been taught. Believe me, my dear, it is the heart, not the head, which is wrong, for the most part, in our modern unbelievers. Instead of a generous love towards God, which should prompt us to do our utmost to please him; instead of the humble confidence of a child, which would make us with simplicity believe whatever our Creator has revealed concerning himself, we treat religion like a worldly purchase; we would fain know at how cheap a rate we may go to heaven, and do just as much as will exempt us from punishment, and no more. You say, and say very right, if the Scriptures were so plain that every one must understand and believe them, faith would be no virtue. The creatures, both animate and inanimate, obey the will of their Creator in a regular manner; but from man he requires a rational obedience; and, therefore, gave him free-

dom of will, and placed him in a state of trial. Voluntary obedience seems alone worthy of God, and seems to be required of every creature capable of knowing and loving him. How far the mind of man is influenced by prejudice or affection, we know not: How should we? we know not what performs those motions that support life; and when we move a finger, though it is done at the command of our will, we know not what does it. The fatalist, though not, perhaps, to be confuted by argument, confutes himself every moment: if he acted rationally (which however, is a contradiction in terms), he should sit still, and not so much as open his mouth to receive food. But do we not see these men as eager after pleasure, and the things of this world, as others are? If their desires after eternal happiness, and their love for their Creator were as great, we should see their endeavour as great also towards virtue and knowledge. Consider the case of the Jews; those who by a righteous behaviour, a desire of a better life, confidence in God, and love for him, were prepared to follow a suffering Messiah, embraced his doctrine; but those who were attached to the glories of this world, or thought an outward performance of God's commands sufficient, went away sorrowful, because they had great possessions, or tempting pleasures to lose. Christ should come out of Bethlehem; this man is of Nazareth, says one, and enquires no further. We know this man, a carpenter's son, says another. He keeps not the Sabbath day, he is not, therefore, of God, says the Pharisee. But would not any of these have enquired farther, if they had been willing to be informed? Now such as these are our freethinkers: they lay hold of some pretended objection; that is enough; they cannot believe, they say, and so they give themselves up to indulge their passions, amongst which vanity is not the least powerful; and they soon

render themselves incapable of embracing the doctrines of Christianity, because they cannot obey its precepts, nor have any regard for its promises. I am glad you like Skelton's sermons: they are a fine body of divinity. I wish, when Dr. ——— made you the discourse you mention, you had looked him in the face, and asked him which of the Fathers he objected to; it is probable he never read one of them. Adieu, my dear, I have preached long enough; I shall tire you with religion, and Tom with philosophy; but you are both free to silence me when you will. Buffon spends several pages in proving that stags' horns are really wood, as called in French; I want somebody to desire him to make jelly of an old broom-stick. Such is the wisdom of philosophers, which the experience of a cook-maid would often confute, if consulted."

"Bath, July 26th.

"I am much obliged to you, my love, for taking an opportunity to write, and for sending me the words of ch. 39. of Magna Charta. You seem to suppose that I wanted you to answer all my questions, and plead for excuse your ignorance on the subject; whereas your ignorance is the very reason why I put the questions; for I want to make you the cat's-paw. The questions are none of them such as concern the law as now studied, but are chiefly concerning matters of fact, which those you mention them to will know to be out of your way of study, and yet to be what you might very properly want to know; and, therefore, I took this time to put you upon making such an enquiry for me; especially as you are to see Mr. Brett, who is the person most likely to answer my queries, but to whom I wish you to put them from yourself, not from me. If he has a book, called "D'Achery's Spicilegium," or if it is

in Whiston's shop, you will there find the French copy which I mentioned to you of King John's Magna Charta, which was published from the records of France, and is, I believe, only there to be found. The want of this French copy seems to me the cause that the Latin of Magna Charta in King Charles the First's time was shamefully misinterpreted as to the article now before us; and has, I doubt, been misunderstood ever since. They could make nothing of *sending upon*, and *going upon*, *super eum mittimus*, and, therefore, concluded, that the words *in carcere* must be understood, which was your wise Lord Coke's interpretation, but was, in fact, very absurd; for the word *imprisonetur* had been used before: and yet, for want of the French copy, that interpretation passed, and has been looked upon as law ever since. The article, as you see it compared in the three languages in my letter, plainly refers to the unjust practice common in those days, for the king, as soon as he was offended, to enter with armed force upon the lands of the offenders, take their cattle, destroy their corn, &c.; sometimes take possession of their castles, seize their lands, force them to fly, put them in prison, or keep them attending near his own person as prisoners at large: all which circumstances are described by the different words of art. 39; and the king promises that he will neither go himself, nor send any, to proceed in such illegal ways; but will punish offenders no other way, than by judgment of their peers, if barons, or by legal process, if only freemen, that is, landholders. The French words *nous n'irons, ny n'enveyrons*, make the sense very plain; for want of which the disputants in King Charles the First's time went to work to find out what was the legal way of committing a man to prison; whereas the words *legem terræ* had as much to do with every other circumstance mentioned in the article, as with

that of imprisoning. I know King John's and King Henry's charters differ, though Mat. Paris says they were the same; but they both differ essentially in this and other articles from the English translation, and from what historians give for the meaning."

" Grand merci, mon cher ami, de votre lettre, la mienne ne la méritoit pas; ce paquet doit renfermer une lettre pour Mlle. B. — Je vous envoye en même tems un catéchisme, que nous fîmes votre père et moi, il y a bien des années; il renferme l'essentiel d'un livre appellé ' Some particular Instructions concerning the Christian Covenant.' C'est un livre que vous avez, je crois, ou que vous devriez avoir, pour le faire lire à Frank; s'il n'est pas capable d'entendre tout ce qu'il contient, il retiendroit du moins ce qu'il entendroit; et cela lui aideroit à entendre le catéchisme ensuite, qui ne renferme que les mêmes vérités rendues par questions et réponses. Je n'ai que cette copie unique du catéchisme, et je ne voudrois pas le perdre pour cent guinées; mais si le jeune homme écrit lisiblement, vous pouvez le lui faire copier, sans lui laisser connoître que c'est lui qu'on veut instruire; et comme il ne peut peut-être lire couramment cet écrit, vous pouvez lui en lire quelque chose tous les soirs, et le lui expliquer, ce qui le mettra en état de le lire et de l'entendre, et de vous en faire une copie, si vous avez envie d'en avoir une. J'ai été souvent fâchée de ne pouvoir trouver dans un seul livre ce qu'on devroit sçavoir au sujet de la sainte Eucharistie; on a presque toujours traité cette matière en controverse; le livre de Mr. Bowyer a ce défaut; celui de Mr. Nelson est superficiel, et il s'attache si particulièrement à corriger la negligence de ceux qui s'éloignent de la sainte table, qu'ils semblent sans dessein affoiblir les sentimens de respect qui doivent nous y accompagner. ' The Whole Duty of Man' est touchant sur cet

article, et ce qu'il dit est excellent; mais il suppose des personnes déja instruites; il convient cependant à tout le monde, et on ne peut trop la relire. — Est-ce donc d'aujourd'hui que vous trouvez de l'élégance dans les lettres de votre père? je ne parle pas des miennes, elles n'ont de mérite que leur simplicité, mais j'ai toujours regardé les siennes comme des chefs d'œuvre. Oui, la Vanité a fait son profit des succès de la Charité; je le disois à une dame: je vous montre le chemin du Paradis par l'Aumône, et je m'en vais au diable par la Vanité. Ne vous enviez pas de votre pauvre ami G—, il n'est que ce que sont tous ceux de son état. Le vôtre a aussi ses inconveniens, et c'est ce qui fait que je souhaite passionnement de vous voir marrié; sans cela je vous vois tout fait pour devenir Old Bachelor avant le tems. Sçavez-vous bien que cet espèce d'animal ne se trouve guère en France, et qu'on n'a point d'expression qui en rend precisément l'idée: il s'y trouve vieilles filles, mais un vieux garçon est simplement un homme qui ne s'est pas marrié. Adieu, mon enfant. Je suis du plus tendre de mon cœur votre affectionnée mère et amie."

" Ce 30 Janr. 1774."

" Kelston, Sept. 17th, 1776.

" DEAR JACK,

" I was greatly obliged by your letter, for indeed I was very impatient to have some account of poor Mrs. Brett, whose affliction must be very great; for my own part, though so far removed from my old friend, I considered him in the light one does family jewels, which, though one can make no use of them when one is old, are a treasure at hand in case of distress. Such would he, I dare say, have been to me; I know not any one that in every respect could supply his place. He had good sense, good humour,

integrity, and capacity for business beyond most men; and a kind of universal knowledge that made him useful to every body: I do not wonder, therefore, that he is so universally lamented. What are, in fact, your great heroes, great philosophers, &c. to a man who, in private life, devotes his whole time and thoughts to the performance of his duty towards God, and his neighbour? The scene of action may seem inconsiderable, but could every parish in England be sure of such a man as Mr. Brett, what a change would soon appear in this island! What an increase of happiness to all ranks of people! If you wanted a spur to do what is right, I think you would now have it, for, I dare say, you are so much beloved by the two young men, that your advice and example will go a great way towards settling them in a virtuous course for life. Your friend Cobb's behaviour gives me great pleasure; but I wanted not that to have a good opinion of him."

"I send this letter, my dear friend, to be disgraced, for as much a philosopher as you are, it is impossible you can look at any thing but your pretty present: you will trace the kind thoughts that accompanied every stitch, you will see her gentle mind in the soft colour of the ground, her elegant taste in the mixture of the colours, her neatness and attention to propriety in the whole of the performance; and, in some sort, her humility in laying down the pencil for the needle, when she can handle the one as well as the other. — If you see any of the L.s, tell them Dawson rides triumphant, but rather wants confidence. La fortune, comme les dames, méprise les nigauds. The way to succeed in most things is to suppose one shall do so; and then application, vigilance, and industry will almost always succeed. Why do you say, 'it may seem vain to show

Mr. R.'s letter?" Un peu de simplicité, s'il vous plait; c'est une si belle vertu, qu'elle vous enseigne à dire et à faire tout ce qui peut faire plaisir, sans penser à ce que l'on dira, à ce que l'on peut penser de vous: on pense toujours bien de ce qu'on aime, et un esprit droit prend toujours les choses du bon côté. Ne privez donc pas vos amis des plaisirs qu'ils ont droits d'attendre de vous: c'est faire tort à l'amitié que de croire qu'elle puisse manquer de confiance et d'indulgence. Voilà un petit faisceau de maximes impromptues faites en votre profit. Adieu, cher ami. Je suis à vous de tout mon cœur."

"Bath, ce 24 Sept. 1777."

In the year 1770, Mr. Bowdler was seized with a fever and ulcerated sore throat, under which he lay for some days dangerously ill. In the following year he was again attacked with a fever, in consequence of the improper use of a cold bath; and not very long after, suffered severely by an accident in driving an one-horse chaise. These circumstances, which are only evils common to man, would not be mentioned, but for the sake of adding, that from that time he enjoyed, if not uninterrupted health, yet an entire freedom from severe complaints, and, as he often observed with great thankfulness, never kept his bed for a single day. Yet from habitual indigestion, he had much of the valetudinarian about him, and frequently suffered great inconvenience; but his constitution was sound, his frame remarkably strong, and that

which was naturally vigorous, had never been weakened by excess or indulgence; but, on the contrary, had been strengthened by early rising and manly exercise. He excelled in boxing and fencing, and particularly in horsemanship, and, till within a year or two of his death, was fond of riding spirited horses, indulging perhaps a little harmless vanity in his success, and calling to mind his skill in former days,

> Dum melior vires sanguis dabat, æmula necdum
> Temporibus geminis canebat sparsa senectus.

In field sports he never indulged, and he was an entire stranger to the intemperance and gambling which sometimes accompany the most innocent amusements. But in the amusements themselves he used to take much delight, and some now alive will long remember the eager interest with which he attended a race or a cricket match, and encouraged those who took part in the game.

But we are here in some degree anticipating the future, when he resided in the country. Between the years 1770 and 1780, he was for the most part in London engaged in the study of the law, in which he proposed to practise as a chamber counsel. This profession he soon quitted, disliking it, and feeling a great unwillingness to hazard an opinion in matters of importance. It was, indeed, remarkable, that though at all times desirous to afford his best assistance to those who needed it, he

was exceeding averse from giving advice. His mind and habits were of a practical turn; and as he shrunk from responsibility, and was diffident of his own opinion, he was rather willing to follow in the path marked out by others, than to suggest the line which should be pursued. He was also more and more engaged in managing his father's affairs, some of which were of a perplexing nature: and his desire to be useful made him take an active part in some public charities, particularly in the the Magdalen, and in Bridewell and Bethlem Hospitals. In private charity, too, and in affording assistance to friends who were in distress, he was ready to be employed, and an expression which he used in a letter to his father, when he wished to relieve a person in embarrassed circumstances, may serve to show his general feeling upon such a subject: "'Tis very plain, (at least to my feelings,) that if such a man wants a few guineas, one ought to lend them; but the doubt with me is, at what precise number one ought to stop; if I had 100,000*l.* this doubt would be resolved." His kind and active friendship on such occasions may perhaps be yet better described by a few words from the pen of his brother-in law, Mr. Charles Hanbury, a young man of brilliant talents and extraordinary attainments, and of the most amiable and affectionate disposition, who, while these were in their full bloom, was snatched away from the friends who tenderly loved him, and the society which he

was calculated to adorn. In a season of deep distress, he thus writes to one of his brothers. "It is impossible for me to describe the attention and affection of my dear Bowdler on this occasion. It would require the eloquence of an angel to do him justice. This affliction is, indeed, a fiery furnace, and burneth away all our dross; the little gold we have remains unhurt."

To the characters of a dutiful son and a kind friend, were now to be added those of an affectionate husband, and a watchful parent and head of a family. In January, 1778, he married Harrietta, eldest daughter of John Hanbury, Esq., vice-consul of the English factory at Hamburg, by Elizabeth Harrietta, sister of Thomas Lawrence, M. D., some time president of the College of Physicians in London, and the intimate friend of Dr. Johnson. By this marriage Mr. Bowdler had ten children, four of whom were cut off in infancy, and of the remaining six, two who will be noticed hereafter, died, *ante ora parentum*, leaving a pleasing remembrance of whatsoever is pure and lovely and of good report. Of her, who was for nearly five and forty years the kind companion, the loving and obedient wife, and faithful friend, it were an easy task to speak; and delightful it were to tell of her simplicity and sincerity, her Christian faith and humble piety, her calm unrepining submission, her entire forgetfulness of self, and controul over her

own wishes and desires; of her maternal solicitude and unvaried kindness; of her ready charity to the poor, and active interest in the welfare of her friends. But the pen of the writer is checked by a fear, lest he offend the modesty he would pourtray, and a true description appear unfaithful and exaggerated to her whom he would most desire to please. Let him be permitted to breathe a prayer, that the life which has been mercifully prolonged to this day, may still be continued free from sorrow and from pain; and let him clothe his wishes for himself in the beautiful words of the poet, whose tenderness and chaste simplicity can never be too familiar: —

"Me let the pleasing office long engage
To rock the cradle of declining age;
With lenient hand extend a mother's breath,
Make languor smile, and smooth the bed of death;
Explore each thought, explain the asking eye,
And keep awhile one parent from the sky."

Mr. Bowdler's principles and moral conduct, at the time of his marriage, are thus described in a letter to Mrs .B., by the pen of one who knew him well, and would speak nothing but what he knew.

"There is one thing which I must talk about a little, and that thing is your husband. All his acquaintance have undoubtedly spoken to you much in his favour, for all that know him esteem him. His sisters have, also, no doubt, sung his praises pretty sufficiently, and yet I think I

am better qualified to speak of him than any body else, for in order to judge properly of a man, one should have a general acquaintance with the sex, which a woman cannot possibly have, for we are as totally disguised when we are in the company of women, as we are at a masquerade. I know him thoroughly, more so, indeed, than I know any man living; but during the time that I have been at college and elsewhere, I may safely say that I have been sufficiently acquainted with above a thousand men, to know their general character and way of life better than any woman could possibly have known it. After all this, I must say, that without any exception whatever, he is the best young man I ever knew. He is one that the whole world could not tempt to do what he thought dishonourable. He has a warmth of heart and feelings which are seldom to be met with, and if (which I don't doubt) he is as much superior to other men as a lover, as he is in the character of a friend, you are most fortunate. This I am confident is the case, though I don't assert it, because it is impossible for me to know it, and I will tell you nothing which I am not sure is truth. Of one thing I am sure, which is, that his heart is thoroughly yours. This I am sure, for he says so, and he is incapable of disguising his sentiments. I cannot leave this favourite subject without adding that, among all the young men I ever knew in my life, I never saw one (and I say it absolutely without exception) who possesses in such a degree those virtues which should render a man most dear to a woman of delicacy. I must tell you, in plain terms, that I never was so happy at any piece of news in my life, as I was at hearing of an event which will contribute so much to his happiness."

Some notice having been taken of Mr. Bowdler's younger friends, it may not be improper to mention the decease of a very different person, the Right Rev. Robert Gordon, who died in November 1779, at a very advanced age. Mr. Bowdler attended him with the unremitting kindness which was due to his father's old and intimate friend; and "never," said he, "was I witness to such piety, resignation, benevolence, and true politeness. He was a truly primitive bishop, a tender husband, a warm friend, and a fine gentleman; and so pleasing in his manners, and unexceptionable in his conduct, that in spite of the inconveniences and insults to which his character and the times exposed him, he lived unmolested and respected by all who knew him."

Mr. Gordon was the last in the succession of English non-juring bishops, which had been continued from the Revolution. At that time the archbishop of Canterbury, with several of the bishops, and a large body of the clergy, refused, from conscientious scruples, to take the oaths of allegiance to King William, and were, therefore, expelled from their benefices. The succession, however, was preserved by consecrations performed by Bishops Lloyd, Turner, and White, and Dr. Hickes and Mr. Wagstaffe, together with several other persons distinguished for their learning and private worth, were advanced to the episcopate. It will often happen, that where a difference of opinion takes place between those who

had before been united, and separation ensues, other points will appear, or will arise anew, to widen the breach. The Non-jurors were soon found to differ from their brethren in some few religious tenets as much as in their political opinions. Nor was this surprising. There are some points of sentiment and belief which are linked together, and, from a person's opinions upon one of these subjects, may easily be inferred that which he will hold on the other. But this is not all. There is a certain train of thought and tone of feeling, which is much influenced by the circumstances in which any one is placed. These circumstances will give a colouring and a character to sentiments, which should be unalterable. When changes take place in civil matters, and persons accommodate themselves to those changes, they will be naturally induced to view, as favourably as is possible, a difference of opinion upon religious subjects; they will mix familiarly with those who dissent from them, and will partially, at least in some slight degree, adopt their mode of thinking; there will be less fear of innovation, less reverence for antiquity; and from these causes will be produced a loose mode of thinking, and, perhaps, of acting, suited to the temper of the times. Those who have adopted the other course, and disapproved the political change, will naturally express a fear of any alteration in that which is peculiarly sacred, and should be like its Author, the same yesterday,

to day, and for ever: there will be in them much strong and solemn feeling, much deep and fervent piety; great veneration for antiquity; and a spirit, which, if the expression may be used, will partake of the best part of chivalry. The doctrines of Christianity will be equally held by both parties, but perhaps their importance will not be equally seen; the principles of both sides will be the same, but the feelings which they excite will be greatly different, and the practices to which they lead will vary.

These remarks may be exemplified in the state of the English Church after the Revolution, and that of the Non-jurors. There was in the former, probably, some desire to abandon differences of opinion, some leaning towards principles and practices which were dissentient from those of the Church of England, and much loose opinion on such subjects as those of occasional conformity, absolution, confirmation, and the peculiar character and authority of the priesthood. The sentiments held by Bishop Hoadley were likely to be prevalent; who scrupled not to designate the regular uninterrupted succession of ministers, authoritative benedictions, absolutions, and excommunications, as no more than vain words, niceties, trifles, and dreams. Such language (as that acute disputant, William Law, has shown,) was nothing less than a betraying of the church to which he belonged, and verging upon Socinianism. From this source may be traced a lax and enervated tone of feeling upon religion, which was highly

injurious to its interests, and foreign to the true character of our church. The difference of opinion which existed between the Non-jurors and their brethren of the Established Church, may be illustrated by the subject of the holy Eucharist. Among the latter it began to be considered as merely a commemorative ceremony, without any particular blessing attached to it, or any particular promise of grace. In the words of the Bishop, who has been lately mentioned, "it is not the renewal of the covenant on our part, or the seal of it on God's; it is *only* a remembrance of Christ, without any peculiar privileges annexed to the partaking worthily; we do not thereby partake of the benefit of remission of our past sins; such a notion is no better than a dream." The general style of his writings was calculated, even more than any particular expressions, to depreciate it. It is not meant that the opinions of Bishop Hoadley prevailed generally among the clergy of that day; but there was probably a leaning towards them, which was, in its consequences, highly pernicious. This holy ordinance was less honoured than it had formerly been; its true character was, in some degree, forgotten; there was a dread of being superstitious, an inclination towards the opposite extreme of nakedness and neglect. The attention of the Non-jurors, on the contrary, was greatly devoted to this sacrament: they referred themselves to the practice of the Primitive Church, as far as it could be ascertained; or, more properly,

perhaps, to the three points of antiquity, universality, and consent. They held, that this was not merely a commemorative ceremony, but strictly a sacrifice, a commemorative and unbloody sacrifice, —not offering the body of Jesus Christ, as the Romanists profess to do, but offering the appointed representation of his body and blood, in a manner as strictly sacrificial as were the offerings of the patriarchs and the Jews. This opinion is very widely different from that mentioned above; and the difference is highly important, as it respects both the ordinance itself, and that meritorious propitiation which it represents. Hence it came to pass, that the Lord's Supper was more highly esteemed, and more frequently celebrated among the Non-jurors, than in the Established Church, where, during a considerable portion of the last century, there seemed to be great danger of its being much neglected. The opinion of the Non-jurors was also much more consonant to the language of the Primitive Church, to which, as the best interpreter of holy writ and of the will of God, they desired as far as possible to conform. Hence they deemed it necessary to insist strongly upon several points which they conceived to be either wholly omitted, or insufficiently provided for in the Church Service, but which had a place in the Clementine and other ancient liturgies, and in those of Edward VI., framed at that critical period, when our Reformers had released them-

selves from the bands of Popery, and were not yet subjected to a new teacher from the school of Geneva. Had the Non-jurors contented themselves with maintaining the importance of these points, without requiring the introduction of them as necessary, they would have had many with them; but controversy unhappily drives opposing parties into extremes, and leaves the breach wider than it found it. One objection with which those who maintained them had to contend was, that they were bringing back the doctrines of popery. But here they were able to make a complete defence. Not only were these points much more ancient than the corruptions which disfigure the Romish church, but by setting forth the truth they formed the strongest argument against it. The mixing of water with the wine, for instance, in exact conformity to the cup which Jesus blessed, and in remembrance of the blood and water which flowed from his wounded side, is a continual reproof of the presumptuous error of the Romanists, who hold that the whole body is present under the appearance of bread, and deprive the laity of the cup, as being superfluous and unimportant. The sacrificial oblation of the elements is in plain and direct opposition to the popish doctrine of transubstantiation; for it is, and professes to be, an offering of elements, representing the body and blood of Christ; it carries us back to the pure and primitive practice, before it was per-

verted into the absurd and idolatrous sacrifice of the mass. The invocation of the Holy Spirit has nothing in common with popery, and appears not only so harmless, but so solemn, so appropriate, and so truly primitive, that its omission is much to be lamented. The Non-jurors were so far from holding sentiments in common with the Romanists, that they were its most powerful opponents, by taking away the authority of antiquity and tradition, upon which the Romish church rests it pretensions; and it will ever remain a proof of their inflexible firmness and sincerity, that they who continued to profess allegiance to an exiled monarch, and to maintain opinions which were branded with the odious appellation of popery, were the same who had stood forth to oppose the encroachments of popery and arbitrary power, when that monarch, in the full possession of authority, sought to exercise the one and establish the other.

The opinions which have caused divisions and separations in the church pass away after a time, and are forgotten, while the essential doctrines of the Gospel remain unshaken. But the names of the principal Non-jurors were too eminent to be easily lost, and the opinions which they asserted are so interwoven with the principles of our church, and the nature of our constitution, that they deserve not only to be remembered, but to be carefully studied. Those with whom the name took

its rise lived at one of the most important periods of our history; and the questions on which they were called upon to decide were of that difficult and delicate nature which demanded great knowledge of fundamental principles, great accuracy of discrimination, and great foresight as to their practical consequences. They had to distinguish, and to establish by their conduct the distinction, between the allegiance which was due to the sovereign, and the higher authority of Him by whom kings reign. It was their business, also, to guard the throne from dangers arising from the claims made by the subjects; and, whatever might be the character of him who at that time possessed kingly authority, to take care that the authority itself suffered no injury. With respect to religion, they were to steer cautiously a middle course between opposite extremes, the extremes of the Romanist and the Dissenter; of a superstitious attention to forms and tradition on the one side, and a disregard for all ecclesiastical authority on the other. They had to direct the public mind, as far as lay within their sphere, not only to general principles, but to the various shades and differences which continually arose; and it must be observed, that a period like that in which they lived is the season in which opinion is likely to be set loose, and to form new inventions. Many and great were the difficulties which were to be encountered, and among those who were put forward

upon this occasion, were persons of uncommon ability, learning, and piety. If such men fell into errors, they were errors which deserve to be attentively weighed; for the best principles with regard to church and state, may be involved in them; they were not the errors of the enthusiast or the deceiver, nor the errors of such as broach new opinions, or of such as consent to follow blindly in some long established course. These were men of unquestionable learning and unimpeachable integrity, of exalted piety, and sound loyalty, and distinguished for all the charities of life; of courage to oppose the arbitrary will of the sovereign, and the equally arbitrary desires of the people; discriminating carefully between that authority which, under the form of an established church, the government of a country can bestow, and that which they had received according to the appointment of God. But the circumstance peculiarly worthy of remark is, that the principles which they held were fundamental principles of our church and constitution; they professed obedience to a king governing according to law, and denied the mischievous opinion of the right of resistance in a subject. In respect of religion, they looked to Scripture as the rule of faith, and to the primitive church as its best interpreter; and upon that church and our own reformers, they kept a steady eye, for direction in the controversies which arose, and in those many and various points

of discipline, and of rites and ceremonies, which our great Head has left to his church to decide. Whatever may be thought of the conduct of the Non-jurors in particular instances, or of the manner in which they applied the principles which they maintained (points upon which there may be much variety of opinion), the principles themselves will be had in honour by all sound members of the church of England; and at this distance of time, when the controversies which then took place are regarded with considerable interest, and with greater impartiality, their names and opinions have, perhaps, acquired increased respect.

By the death of the excellent person, the mention of whom has occasioned these remarks, the succession of the Non-juring clergy, by English ordination, was brought to a close. The death of Prince Charles, in 1788, put an end to political differences; and the points in debate on religious topics were not of sufficient importance to prevent an union, where the validity of the ordinations in the established church was not disputed. There were very few, therefore, who continued in a state of separation after this time. Mr. Bowdler, one of whose leading maxims through life was contained in the word *moderation*, while he admired the principles of the Non-jurors, and held their memory in great veneration, was never disposed to follow them to the extent to which some of them carried those principles: he communicated

conscientiously with the established church, and continued through life devoted to its service; but he retained through life a solemn feeling of regard for the memory of those whom he had loved and honoured; he exercised charity towards some poor members of Mr. Gordon's congregation; and his regard for the English Non-jurors had no small influence in producing the strong interest which he afterwards took in behalf of those who were similarly situated in Scotland.

The spring of the year 1784 brought with it the decease of Mr. Bowdler's eldest sister. A volume of poems and essays, printed after her death, has made her name so well known, that a short account of her may not, perhaps, be uninteresting. She was born on the 14th of February, 1743. Her countenance, which was always pleasing, had, in her childhood, some pretensions to beauty, which were much injured, at the age of sixteen, by the small-pox. Her disposition was gentle and sedate, and the turn of her mind was thoughtful. Both in her family, and in society, she was inclined to be retired and silent; yet cheerful, obliging, and willing to be obliged. In her younger years she displayed no remarkable talents, unless they were an unusual portion of good sense, and a facility in acquiring languages. The season of adversity, according to the merciful dispensation of Providence, exercised and displayed those powers which otherwise, perhaps, had, in a great measure, lain concealed, even

from herself, under the timid modesty of her who possessed them. Some of those powers, indeed, were shown at rather an earlier period; and, when her eldest brother read at his father's breakfast-table her Ode to Hope, (and the style of his reading was of no ordinary excellence,) the surprise at hearing the name of the author, was not less than the delight excited by the beauty and sublimity of the poem. But it was chiefly during the hours of protracted sickness and increasing pain, that she committed to paper those reflections which have proved the source of delight to many a pious heart, and comfort to many a dejected spirit. *

* Miss Bowdler's younger brother being at the drawing-room on the 26th of March, 1789, (being the first after the King's recovery,) the Queen, to whom he had presented the last Essay, which was then unpublished, said to him in a very elegant manner, "Mr. Bowdler, I am very glad to see you. I wanted to tell you how much I am obliged to you for your sister's Essays. They have been the greatest comfort I have had this winter. I have read them through three times. I am only sorry that the writer is not now alive, that I might have the pleasure of being acquainted with her."

The following anecdote is added, chiefly for the sake of the remark which accompanies it.

Extract of a letter from Miss H. M. Bowdler to J. Bowdler, Nov. 9, 1787.

"Mr. C. (a very fine youth, who died at Bristol some months ago), the day before his death read the Essay on Resignation to his mother and sister, and told them that book had been his support through his long sufferings, and he recommended it to be their's, in the grief they would soon feel for his loss. Do not you think our dear departed saint must still feel pleasure

After the measles in 1771, her health appeared to be undermined by some secret disorder; and her strength and spirits were unhappily much shaken by her attendance on a trial to give evidence against a youth who was suspected of having stolen a bank-note from a letter; a circumstance which occasioned one of her smaller poems. Her health gradually declined, pain and infirmities came upon her, she was deprived of the power of speech, and often endured severe agony, till, after ten years of continual suffering, during which she exhibited all those graces which she has recommended in her writings, her time of trial ceased; and (adopting her own words), "with the same filial submission and entire confidence with which she had resigned every day of her life into the hands of her Creator, she resigned the last;" full of patience, and love, and humble heavenly hope.

"O ye! whose hearts
Have felt the anguish of that stroke which rends
From life its dearest treasure, and deplored
A loss revolving years can ne'er restore,
Think of the glories of the blest above;
And, while affliction, trembling o'er the grave,

---

in the good she does to her fellow-sufferers? And does it not appear, as if she was deprived of health and speech only to make her talents and virtues more generally useful than they could have been, if her time had been engaged in the common pursuits of the world?"

Hangs on each loved idea, and recalls
Those pleasing hours which never must return;
Let fancy paint an angel hov'ring near,
Who gently calls you in a well-known voice;
Soothes the keen anguish of the bleeding heart,
And points the way to never-ending bliss;
Where friends shall part no more, in life, in death,
To grateful memory for ever dear."*

The following extract from a letter, written soon after her death, gives a most interesting account of her sufferings, and the state of her mind under them, during the last few days of her life.

" I have lost one of the most perfect beings that ever did honour to human nature; but that loss was preceded by circumstances which made it appear the greatest of blessings; and, while I feel most sensibly, and must feel for ever, the want of a most tender and affectionate friend, who has been from my infancy my inseparable companion, and whom every day gave me fresh reason to love, yet I cannot wish to bring her back to this state of suffering, and shall ever acknowledge her removal to a happier world as a blessing, for which I can never be sufficiently thankful. She has, as you know, for many years been a constant sufferer, but, since her illness in October last, these sufferings have been greatly increased; till about six weeks before I lost her, the pain in her stomach grew so violent that she was obliged to be confined to her room, grew gradually worse, and at last Dr. Dobson told us, he had no hope that she could ever recover, and believed a few days would end

* From a MS. by Miss Bowdler.

the struggle; from this time my sister and I determined never to leave her: we were constantly in her room all day, and passed the nights there by turns; her sufferings were, I believe, as great as human nature could endure, and continued during three weeks without intermission. At last, one day, while she was sitting up, her pulse and strength seemed to fail at once, and we thought her just going. As we knew she was well acquainted with her situation, my sister told her the state of her pulse; but never, *never* shall I forget the scene that followed; the transport, the rapture, which glowed upon her countenance at that moment were what nobody who did not see them can possibly conceive. I believe it proceeded from feelings as incomprehensible to us as those of departed spirits; at the same time, her tenderness for her friends never left her for a moment, and I shall ever think of that hour with more heartfelt satisfaction than of any other of my life. It pleased God, however, to try her still farther; for, after that moment of ease on Saturday evening, she lingered till Thursday morning in agonies, which I fear I shall never be able to recollect without horror. During that time, we scarcely left her for an hour night or day; what I then felt it is impossible to describe, but yet, through all the tortures she endured, I could still at times see the same glow of transport, the more than human peace which triumphed over them all. — O, it was a scene for angels to view with admiration; but it is as impossible for me to describe as to forget it. The night before she died she would have her slate, and with great difficulty wrote, ' I am just going now;' she then took leave of us all with the sweetest, the most heavenly composure, and I again flattered myself that she had no more to suffer, but I was disappointed: her pains returned with greater violence than ever, and she grew delirious, which continued

to the last. Think what we must feel, when, in that state, her voice, which had been lost for near ten years, in some degree returned, so that I could distinguish many words, and some sentences, but almost all wild and incoherent, except once that I distinguished my own name, and another time I heard her say, 'happy, happy.' This is the first time I have been sufficiently composed to attempt writing on this affecting subject, but I know you will feel for me; and such a scene must be interesting to all who are convinced of the truth of that religion which can alone support the mind in the greatest of all trials, and fill it with inexpressible transport even in the horrors of death. May that God who so wonderfully supported the dear angel I have lost, enable me to profit by her glorious example, and unite us again in a happier world! In the mean time, though I most sensibly feel the irreparable loss I have sustained, yet I do not doubt that I shall soon recover my spirits in a great degree. I shall never lose the remembrance of those virtues which once made the principal blessing of my life, but it is a remembrance which 'turns my tears to rapture.'"

Not long after her death a collection was made of her poems and essays, and published for the benefit of the Bath Hospital. It has since passed through fifteen editions. The poems show great taste and feeling; and the Ode to Hope, the stanzas on the death of Mr. Garrick, and the poem on the New Year, deserve much higher praise, displaying in many parts a strength and sublimity worthy of our best writers. The style is, for the most part, chaste, easy, elegant, melodious, though

the blank verse may sometimes be found deficient in that full majestic harmony which has been attained by the great masters of the art. But there is a delicacy of sentiment, and a sweetness and tenderness of expression, which are calculated to affect every one who can taste and feel them. The author possesses the great excellence of writing from the heart, and of showing that she does so. There is no affectation, no injudicious ornament, no labour; the defect which has been alluded to arises from the absence of it, and is abundantly recompensed by the natural flow of thought and simplicity which are every where to be observed. These are still more conspicuous in her prose writings. You seem to have the portrait of her own mind; the free and unembarrassed thoughts of one, who, having been well-trained by education and accustomed to sober reflection, is in retirement calmly contemplating all that passes in the world around her, and recording her observations for the benefit of a friend, or for her own improvement. The sex of the author, perhaps, gives her some advantages. You have none of the sternness, and none of the haughtiness of philosophy, no affectation of laboured thought or profound erudition; none of the severity which those may be expected to exhibit who have seen much of the grosser vices, or are driven from active life and from the indulgence of the stronger passions. A well-educated female has seen only the better part of the world; she is

conversant with foibles rather than vices, and her natural gentleness will lead her to treat tenderly what she cannot but condemn. Yet, her observations will not, therefore, want interest. The quickness of apprehension will more than make amends for the absence of more extensive knowledge. She acquires by intuition what others learn by dull and painful experience. There will be a life, a spirit, a *naïveté* in her remarks, which will possess also in an eminent degree the fascinating charm of ease, simplicity, nature. "Some persons pique themselves upon saying all that they think, and are continually professing to do so; and in proof of this, will give pain without the least remorse. But is this the language of the heart? Alas! if it be so, let them set about reforming it, and make it fit to be seen, before they thus expose it to public view. Yet, perhaps, there may be as much affectation in this conduct as in the contrary extreme."—"The polish of elegant manners is, indeed, truly pleasing, and necessary in order to make the worthiest character completely amiable; but it should be a *polish*, not a *varnish;* the ornament of a good heart, not the disguise of a bad one." Such remarks, which abound in these essays, show an accuracy of discrimination and insight into human character, which justify the observation of Mr. Melmoth, in a paper inserted in the introduction to the volume, that "the most striking feature in the dissertations of this intelligent moralist is the won-

derful discernment she discovers in penetrating those secret disguises by which the human heart too often endeavours to impose upon its owner; and the wonder increases when we are told that during the last ten years of her short life, she was excluded from mixing at large in the world, by a long and lingering disease."

There is much more, however, which deserves to be noticed. The easy, unaffected introduction of devotional sentiments, and not merely the introduction of them, but the referring of all duty to the will of God as its foundation, and all happiness to the desire of pleasing Him, gives a warmth and elevation to sentiments in themselves correct, which seem almost to impart to them a new character, and to breathe a heavenly spirit over the forms of moral precepts. "Religion, by exalting our hopes and efforts to the highest object, furnishes a new motive for action, which may extend its influence over every moment of our lives; it teaches us to exalt the most trifling actions into exertions of virtue; and to find, in the employments of every hour, the means of improvement in those heavenly dispositions which are necessary to our happiness both here and hereafter." —*Essay on the Pleasurès of Religion.*

There is yet another distinguishing feature in these Essays; it is the delicate unobtrusive manner in which the situation and feelings of the author are continually brought before us, and the art by

which we are taught to apply to our own heart and conduct the precepts that are delivered. This circumstance appears to great advantage in writings composed during the hours of sickness, and scarcely known to exist till after her death. A continual reference to her own state may be discovered in the subjects selected, and in the manner of treating them; and it is very edifying and delightful to trace, even where they least appear, the thoughts which rise in her mind, the duties she prescribed to herself, and the consolations she experienced. But, perhaps, a more useful lesson is that which brings home every maxim to our own breasts, or gives rules whereby to judge ourselves. An example may be afforded by a passage in which her nice discrimination discovers itself. It is in pointing out the character of true candour. "The case is widely different between the faults of others and our own. Their error might proceed from ignorance, prejudice, misapprehension, which he who condemns it can never plead in his own excuse, if he should be guilty of the like. They may have been hurried on to act without reflection, but he who observes and censures their conduct, cannot pretend that this is the case with him. They may not have been aware of the consequences which would attend their actions; but he who sees them, and condemns the cause of them, may surely be upon his guard." The same thought occurs in some private meditations which

remain in manuscript. "Never to require absolute perfection of any body but myself; other people may not see the faults I have discovered in them, and, consequently, cannot correct them; but whatever imperfections I have discovered in myself, I am immediately obliged to amend."

Mention having been accidentally made of Miss Bowdler's manuscripts, of which very few are unpublished, the reader may be pleased to see the following extract, part of an unfinished essay on Pride.

"The subject of that pride which consists in an immoderate degree of self-esteem is not so much *excellence* as *superiority*; for no one is proud of qualities in which he believes the rest of the world are equal to him; it is, therefore, gratified either by exalting himself or depreciating others, consequently it leads to ill-nature, unjust suspicion, and contempt of the rest of the world; it alienates affection, and inspires a wish to discover faults, that it may triumph in the comparison.

"It has been supposed that Pride disposes men to think highly of human nature, and that all encomiums upon it tend to increase their pride by flattering it: in the same manner as an encomium on any particular nation or family does, in regard to those who belong to it: but it should be observed that pride rests on a comparison of ourselves with others. When nations are compared with other nations, or families with other families, every person's pride is gratified by the preference given to their own; but after the highest panegyric on any one, let it only be added that the same may be said of every other, the compliment will vanish at once, and pride will be no longer flattered by it. Even those who

have listened with pleasure to the praises of their own nation or family, when compared with others, may be mortified at the same praises when they have reason to apprehend that the unfavourable part of the comparison may fall upon themselves. If a nation or family is esteemed learned, brave, &c. more of those qualities will be expected from every individual of it than from those of another, and it is often observed that a person might be reckoned clever, beautiful, &c. in another family, who is unnoticed in his own, where all excel in those qualities. If they conversed with the inhabitants of other planets, their pride might be gratified by encomiums on human nature; but when this is not the case, the praise bestowed on the whole, tends rather to mortify the pride of each individual. Whatever excellence is ascribed to human nature, will be expected, of course, from every human creature, and no one can value himself upon it; the advances he has made beyond this are all that he can call his own; and the higher the common standard is raised, the more difficult will be the task of every one to rise above it, and the less will he have to boast of that which is peculiar to himself; for the merit of every individual must be estimated, not by the degree of excellence he has attained, but by the proportion his attainments bear to his powers; or rather (as it is not easy to form a perfect estimate of those powers) by the proportion they bear to the attainments of others: thus a high opinion of human nature leads to a low opinion of human merit. Whatever good or bad qualities are ascribed to all, are supposed natural, and, consequently, neither the objects of praise or blame; and pride may often find its own interest in throwing the faults of individuals upon human nature in general, and thereby freeing them from the blame which must otherwise have fallen upon themselves in particular."

The decease of Miss Bowdler was followed, about a twelve-month after, by that of her father. The following character of him was inserted in a small publication which appeared at Bath a few years before his death.

"Turn your eyes to that elderly gentleman in a pompadour coat; he is a constant resident at Bath, and one of the most benevolent men of that, or, perhaps, any other place.

"'Look less upon the world and without thee', says some moralist, 'and turn thine eyes inward, and find felicity there.' That gentleman has long found this observation true. In the midst of the world he totally disregards its false glare and foolish judgments: prudent in his conduct, active in every duty, charitable and pious, he enjoys himself with the greatest cheerfulness and content; he is not guided by the opinion of the world, which he cannot always subscribe to, and never takes any step merely in consequence of the judgment which the world will form of it. In matters of religion he is guided by the precepts of the Gospel, and the dictates of his conscience. In matters of temporal concern, he only considers if they are consistent with his duty, and tending to his present and eternal happiness; if it be, he steadily pursues it; if not, he declines it, without the least regard to what this man may say, or that may think. Thus he has attained to a degree of peace and composure, superior to any I remember, and well deserves to be esteemed a happy man."

This portrait, though it delineates correctly a few features, is far from being complete. One very re-

markable omission, which requires to be supplied, is his peculiar gentleness and suavity. Nothing seemed to have power to ruffle his temper. His was the very milk of human kindness. Even when he had cause of displeasure, his reproofs were conveyed with so much mildness, that he appeared incapable of entertaining an unkind thought, or of uttering a harsh expression. Censure itself assumed a pleasing character as it passed from his lips. With this gentleness of spirit, it is not surprising that he united great warmth of affection and tenderness of heart. He seemed to be always employed in doing good, and no man better understood the art of giving comfort when he could give nothing else. There is, as every one knows, a manner of bestowing a kindness which enhances tenfold the value of the gift. His affection for his friends, and yet more for his children, was such, that were it not for the expressions of pious resignation which flow naturally, and almost uninterruptedly from his pen, the perusal of his letters written during the severe illness of a darling child, which has been already alluded to, would be exceeding painful. To this must be added his extreme playfulness. This made him in his younger years the delight of those who knew him intimately, and his letters show continual proofs of it at a period of life, when age is apt to chill the genial current of the soul, and care and sorrow spread a cloud over the brow. Being naturally of a very modest and

retired character, he was very averse from any display of learning or talent. He was, however, no mean scholar, had an excellent library, and was well acquainted with its contents. Upon religious subjects he was remarkably well read, and the papers to which from time to time he committed many of his thoughts, show a knowledge of the subject and perspicuity of expression which render them well worthy of perusal. His acquaintance with men* and books, his good sense, and playfulness

* The following interesting, and (let it be added) important anecdote is copied from a paper in his hand-writing.

"In the year 1734, I was in company with Colonel Scott, at Boulogne sur Mer in France, when the Colonel called me to him, and said, 'Mr. Bowdler, you are a young man, and I am an old one; I will tell you an anecdote worth your remembering. When the Duke of Monmouth was in the Tower, under sentence of death, I had the command of the guard there, and one morning, the Duke desired me to let him have pen, ink, and paper, for he wanted to write to the King. He wrote a very long letter, and when he had sealed it, he desired me to give him my word and honour that I would carry that letter, and would deliver it into the King's own hand. I told him I would most willingly do it, if it was in my power; but that my orders were not to stir from him till his execution, and, therefore, I dared not leave the Tower. At this he expressed great uneasiness, saying he knew he could have depended upon my honour; but at length he asked me if there was any officer in that place, on whose fidelity I could rely. I told him Captain —— was one on whom I would confide in any thing on which my own life depended, and more than that I could not say of any man. The Duke desired he might be called. When he was come, and the Duke had told him the affair, he promised on his word and honour that he would deliver the letter to no person whatever, but to the King only. Accordingly he went immediately to court, and being come near the

of disposition made him a delightful letter writer, and equally agreeable in conversation. He was much valued and beloved by those who knew him, and he engaged, beyond even most parents, the reverence and affection of his children, leaving behind him a remembrance which they cherished with peculiar tenderness. He died in a good old age, in May, 1785, and was interred in the family vault, in the burial ground of St. George the Martyr. The reader may, perhaps, be pleased to see the following extract from a letter written by him only nine months before his decease.

---

door of the King's closet, took the letter out of his pocket to give to the King. Just then Lord Sunderland came out of the closet, and seeing him, asked what he had in his hand; he said it was a letter from the Duke of Monmouth, which he was going to give to the King. Lord Sunderland said, 'Give it me, I will carry it to him.' 'No, my Lord,' said the Captain, 'I pawned my honour to the Duke that I would deliver it to no man but the King himself.' 'But,' says Lord S. 'the King is putting on his shirt, and you cannot be admitted into the closet; but the door shall stand so far open, that you shall see me give it to him.' After many words, Lord S. prevailed on the Captain to give him the letter, and his lordship went with it into the closet. After the Revolution, Colonel Scott (who followed the fortune of King James) going one day to see the King at dinner, at St. Germain's, in France, the King called him to him, and said, 'Colonel Scott, I have lately heard a thing that I want to know from you whether it is true.' The King then related the story, and the Colonel assured him that what his majesty had been told was exactly true. Upon which the King said, 'Then, Colonel Scott, as I am a living man, I never saw that letter, nor did I ever hear of it till within these few days.' "

"I thank you for your good wishes on my birth-day. I cannot say I have not attained to the days of the age of my father, for he died in the 77th year of his age, and I have completed my 78th. In the course of this last year I have had four dangerous attacks. They have made a great alteration in me, and I am become very feeble and infirm. I still feel a degree of pain in my right side; I fear it is some relict of the pleurisy, of which I dread a return, for it was very painful. Whatever the cause of it be, the effect ought to be a memento to me to prepare for my leaving this world, which God grant I may do in his favour; though when I reflect that I was sent hither only as into a state of probation for a better and never ending life, and consider how the time has passed, I should tremble at the thought of death, but that I trust in the merits and sufferings of my Saviour, through whom I hope for salvation, and not through any merits of my own, for I have none. May you, my dear, live a better life than I have done, and though we should never see each other more in this world, may we hereafter meet in a better place. Mean while, may God bless you in all your undertakings, so prays

"Your ever affectionate

"Bath, July 20th, 1784." T. B——————.

Mrs. Bowdler survived her husband many years. She was (as has been already stated) daughter of Sir John Cotton, of Conington* in Huntingdonshire, and Stretton in Bedfordshire, the last baronet in the line of Bruce Cottons, and lineally descended

* This estate was granted by William the Conqueror to his niece Judith, and continued in her descendants in a right line till the death of Sir John Cotton in 1752.

from Sir Bernard de Brus, younger brother of Robert, one of the competitors for the crown of Scotland. This family was conspicuous for its tried attachment to sound principles in church and state, in the most adverse as well as the most prosperous times, and many of its members were distinguished by their learning and abilities. Sir Robert Cotton was one of the first baronets created by James I., and laid the foundation of that noble collection of manuscripts, which, being much increased by his son and grandson, was by the last presented to the public, and having suffered a considerable injury from a destructive fire in Palace Yard, was for its greater security deposited in the British Museum. Sir John Cotton, the grandson of the donor of the library, after losing two sons, (one of whom, a young man of uncommon merit, died of the small-pox in his twenty-fifth year,) left four daughters; Jane, married to Thomas Hart, Esq. of Warfield, whose only child, John Hart Cotton, left no family; Elizabeth Stuart, married to Thomas Bowdler, Esq.; Frances, who died unmarried; and Mary, married to Basil, Earl of Denbigh, grandfather of the present Earl. The four sisters were much distinguished for elegant manners, polite accomplishments, and varied and extensive reading. Mrs. Bowdler had also great skill and taste in music. Having passed her early years in France, she became intimately acquainted with the French

language, in which she conversed and wrote with almost greater facility than in her native tongue. She was also well read in Italian, and had some knowledge of Latin and Hebrew. In France she acquired likewise many accomplishments, and an easy elegance of manner, which was uncommonly pleasing; but she retained her English principles and her English heart. At Angers, where her father chiefly resided, it was then the fashion to send young Englishmen of rank and fortune to finish their education. His hospitality, and the accomplishments of his daughters, made his house the resort of all the best society, both French and English, and the years spent there were always remembered by Mrs. Bowdler with peculiar delight. Such scenes are not, however, free from danger to the best tutored mind. She there contracted a friendship * with a young French lady,

* This continued through the remainder of their lives, and Mrs. Bowdler was enabled, at a much later period, to contribute to the comfort of the friend of her youth, who, having been deprived, under the French Revolution, of a small pension from the King, which constituted her whole means of subsistence, was obliged to depend for support upon a faithful servant, who shared with her the scanty provision which his industry could procure. She gladly accepted some assistance from Mrs. Bowdler and her family, which was continued till her death, at the advanced age of ninety-seven. The following interesting letter was written by her, when she must have been eighty-three or eighty-four. The postscript was added by her servant.

Mademoiselle Despreaux, who was a few years older than herself, and strongly attached to the Romish faith. Mrs. Bowdler became thereby exposed to many endeavours to alter her principles;

" Rien n'égale, ma bonne amie, la satisfaction que j'ai, du moyen que vous avez trouvé, de renouveller notre commerce. J'ai reçu votre seconde lettre par Liège à son temps de date, et quoique je ne vous en aie fait tous mes remercimens aussitôt, ce n'a pas été faute du désir le plus empressé de vous en témoigner ma reconnoissance. A l'égard de ——— j'ignore comme vous les moyens de me faire passer ce que vous nommez, à moins que vous n'ayez quelques connoissances à Liège ou en Suisse, qui ayent un correspondance avec quelque banquier à Rome, ou à Paris. Voilà les seules ressources que je puisse imaginer dans la misérable position où je me trouve. Hélas! Hélas! cela aura-t-il une fin? — Dieu sur tout! Mon courage et ma confiance en sa providence croissent avec mes peines, et je mange le pain le plus bis sans dégoût, mais nous n'en avons pas notre suffisance. Les autres denrées nous manquent; mais, trève à mes lamentations, je ne finirois pas si je vous contois tous nos misères et les miens personels. Me revoilà retombée dans mes craintes pour mon pauvre gardien, Joseph, qui à l'heure que je parle, va peutêtre attrapper un billet noire, car on fait aujourd'hui une levée de troupes depuis 25 ans jusqu'à 40, et il ne les a pas. Ma ressource est dans la Providence, &c."

" *De Joseph.*

" Enfin j'ai attrappé le billet blanc. La Providence m'a bien servi, car quel chagrin pour moi d'avoir été obligé d'abandonner Mademoiselle dans le tems qu'elle a le plus besoin de moi, et moi besoin d'elle. Enfin nous voilà encore une fois hors d'inquiétude. Dans trois semaines j'aurai attrappé 40 ans, si cela peut me mettre à l'abri je serai bien aise. Je vous remercie, Madame, de l'intérêt que vous voulez bien prendre à moi; j'en ai toute la reconnoissance possible. Je fais arranger

and these were seconded by the arguments of a pious, but very artful Jesuit, who skilfully selected the points which were likely to receive some support from those notions of the authority and antiquity of the church, which she had imbibed. All these, however, were resisted with a firmness which, perhaps, few girls of eighteen could have exhibited. Her correspondence with the Jesuit is still preserved, and affords striking proof of early talent, much acquaintance with the points in dispute, as well as the greatest diffidence and humility. After her marriage, the superintendence of her domestic concerns, which she never permitted herself to neglect, and the education of her children, in which she had no assistance from a governess, seemed likely to furnish full employment for her time. Yet she found opportunity to pursue her private studies with unwearied application. "I often look back with wonder as well as gratitude," says one of those who enjoyed the privilege of being her scholar, "on those years when I can account for the employment of every hour from eight in the morning till nine at night, and know not how it was possible for her to do

---

ma petite maison le mieux possible, pour que Mademoiselle y soit à son aise. Je suis avec toute la sensibilité et la reconnoissance possible de ce que Madame fait pour Mademoiselle; elle n'a plus que cette ressource à present. J'ai l'honneur d'etre, &c."

all that I know was done before or after those hours. The notes in her Bible, and the perusal of books, in order to collect them; her work on the Revelation, of which only a very small part is published, and which, with the plan which accompanies it, required immense labour; her papers on various and very different subjects; many things written for the Christian Magazine; some very ingenious remarks on Mr. Kennedy's Scripture Chronology, which contain very laborious calculations *; — all this, and much more, must, I think, have been chiefly done before we went to her at eight in the morning. Her manner of teaching children was so uncommonly pleasant, that I never knew a child who did not like to be with her. Indeed she was a favourite with all young people, and much information and instruction might be gained from her familiar conversation. Many useful inventions originated with her: the dissected maps, now in very general use; the chronological cards,

* "I certainly had something in my head when I wrote the note, page 30, which I afterwards forgot. The same has happened to me on many other occasions, for I always wrote with my door open to children and servants, who were coming and going about the common concerns of the family, which, however trifling in themselves, I always considered as the duty of my station, and always gave them my chief attention. The Calculations in the letter to a friend (on Scripture Chronology) obliged me, indeed, sometimes to bolt my door, but yet I was so often disturbed that I went over many of them six or seven times." Letter from Mrs. B. in 1771.

which were highly approved by many of the best judges, but are now out of print, and an ingenious contrivance to teach music to the blind, were all invented by her. To those who have read her notes on the Bible, or her other works, I need not say, that she made the sacred Scriptures her constant study. Her religion was cheerful, and free from enthusiasm; but warm, sincere, and deeply-rooted. Of the comfort it afforded her in life and in death I was a constant witness. She retained her health and vivacity to a very advanced age, and when at last her faculties decayed, her mind was still at work to do good."

Mrs. Bowdler lived at a time which produced many extraordinary women, to none of whom, perhaps, she was inferior. Her talents were great and varied; she possessed a fine imagination, a strong and highly cultivated understanding, a sound judgment, extensive information, and elegant taste. But neither the talents which she had received from the bountiful hand of Providence, nor her various acquirements, had the effect of raising self-esteem. She was diffident and unassuming, never overstepping the modesty of her sex; but rendering her powers and her knowledge more pleasing, by the unaffected simplicity which attended the display of them. Her "Practical Observations on the Revelation" have been already mentioned; they were published during her life, and again after her death, and form a

very interesting and instructive volume. The author first gives a short analysis of the book of Revelation, chiefly after Mr. Mede; this is followed by some ingenious observations on the mark of the beast, the testimony and death of the witnesses, the preaching of the everlasting Gospel, and the Millenium, or reign of Christ on earth; and the remainder of the volume is occupied in inculcating the various practical lessons to be derived from the whole — a meek and humble spirit, fear and watchfulness, patience, courage, and steady perseverance; the doctrines of free-will; the unity of God; and faith in the Messiah; temperance, purity, and self-denial. With a view to this practical instruction, a more particular view is taken of some of the prophecies, and various remarks and reflections introduced, some of which will, perhaps, be new to most readers, and all are as pleasing as they are useful. — Among several subjects on which Mrs. Bowdler committed her thoughts to paper, mention has been made of her Remarks on Mr. Kennedy's System of Chronology; they were printed in the shape of two letters to a friend, and contain, among other things, some very sensible observations on the question, whether our Lord eat the Paschal Lamb on the night before he suffered, and some rules for forming a scheme of Scripture Chronology. At the conclusion of the second letter, the writer is led to make some re-

marks, which show so faithfully her turn of mind, that the reader will, perhaps, pardon their insertion.

"When we consider our first parents as deprived at once of all the blessings of Paradise, turned into the wild world, liable to ignorance of mind and infirmity of the body, exposed to their own unruly passions within, and the attacks of wild beasts from without, directed only to seeds, herbs, and wild fruits for food, and to the skins of beasts for clothing, we are apt to think the sentence severe. Every one, according to his different turn of mind, is for supposing them supplied with something that appears to himself most valuable; and Mr. Kennedy therefore supplies them with the knowledge of astronomy. But let us suppose them, to please all, endowed with all knowledge, provided with all conveniences of life; let a palace rise out of the ground, like Milton's Pandemonium; let the blessed angels be set to serve them, and employed in all the servile offices to which we subject our fellow-creatures: what would be the consequence? You cannot take away the freedom of man's will; and while that remains, he may refuse subjection to the will of God, and misery must follow. Will gratitude attach him? that tie was too weak in Paradise. Will a sense of his own infirmity, and a fear of punishment? those apprehensions must soon wear off when so little had been felt. But if Adam and Eve had stood a fresh trial, what shall we say of their posterity? would not a race educated in idleness, in pleasure, and indulgence, have been like their fellows amongst us, forgetful of God, careless of each other, ungrateful to their parents? and would not intemperance and love of pleasure, increasing from day to day, have produced a sickly, miserable race of beings, each

generation adding new sins and fresh infirmities to the former?

"But this picture, we may say, is too ridiculous: let us turn, therefore, to that which the Scripture gives, and learn from thence, that it was necessary man should feel the weight of his transgression, should know the heinousness of sin, should learn the virtues of patience, humility, self-denial, meekness, and kind compassion to his fellow-creatures; and yet, though reduced to a life of labour and hardship, should not be miserable, should escape all the sorrows which idleness and indulgence bring on, and raise up an healthy, hardy offspring, fit to people the world in a short time, whereby the curse laid upon the earth and man, might, if he had pleased, be turned into a blessing. I suppose, therefore, that whatever was necessary to man was revealed, but nothing more. I consider the Deity in the character of a tender parent, who inures his child to wholesome severities, who lets him sometimes fall into inconveniencies, that he may know his own weakness; and yet, while he is continually instructing him, and pointing the way to useful discoveries, allows him the innocent pleasure of thinking them his own, till reflection calls him back to pay a a debt of gratitude to his benefactor.

"If I had the poetical genius of the author of the Life and Death of Abel, I could, methinks with pleasure, expatiate on that of Adam. To instance only in a trifle: suppose Eve detained at home by sickness or inclemency of weather, her mind intent on the worthy object of her love, gone to provide for her and for himself; necessity had probably soon taught her to braid the tresses of her hair; and she now tries the same method with the rushes of which her bed is formed; and twisting them round, fastening the rows together with long thorns, she forms a little basket for her

husband, that bringing home his store of provisions another time at once, his labour may be lessened. Let a mind, capable of delicate sensations, conceive, if possible, the pleasing thoughts that must employ our first mother whilst at work; the transport of the husband, at receiving the pretty useful toy, a proof at once of the ingenuity, industry, and affection of one so dear; the pleasure he must have in bestowing praises so well deserved; the heart-felt innocent joy she must have in receiving them, for the desire of praise is not in itself sinful; and, lastly, the cheerful grateful hearts with which they must offer up together their evening hymns. I must indulge the pleasing subject a little further: suppose Adam, intent to repay the kind present, having often experienced the use of clay when hollowed out to contain water for his plants, and also the effect of the sun in hardening that part of the clay thrown up on the sides of his reservoir, now sets himself to work, and forms a kind of portable cistern, which, when well dried, he carries home, where, notwithstanding its rustic form, its extreme usefulness must make it highly valuable. But, lo! the little basket, slightly fastened, breaks in pieces, and shows the necessity of more durable materials, than a slight thorn, easily shook out; the rushes now are woven in to fasten the rows: hence in time arise the useful needle and thread. But in the mean time, how many useful works in earth, how many mats for beds, for seats, for cradles, and all kinds of baskets for stores, are invented from these first hints? And how many dull winter-nights are usefully and agreeably employed? So that every bitter want, after performing its office for reproof and correction, is repaid with exquisite pleasure by the useful invention which supplies it. Thus, may we likewise suppose our first parents to proceed as to astronomy. An upright stile or stalk placed as a memorial of the place where the

sun set at the equinox, with its fellow pointing out the rising of the moon at the same time; these, daily observed, would by their oblique shadows, show the course of the sun continually rising and setting nearer the north unto the summer solstice; then gradually returning to the equinoctial point, and getting nearer and nearer to the south, till the winter solstice following; the consequent lengthening and shortening of the days, with the regular return of the seasons. Another stile, erected to observe the sun's meridian altitude, would soon be observed to mark by its shadow the regular advance of summer and winter, and the course of the moon and stars. Thus much, and much more might be attained, by the constant observations of nine hundred years; and whatever else was necessary would probably be supplied by Him who appointed the heavenly bodies 'for signs and for seasons, and for days and for years.'—Gen. i. How far the revelation might go, we are not told; much farther I believe, than is commonly thought: and yet I cannot think it went to that exact nicety which Mr. Kennedy's calendar supposes, because a more simple method of discovery seems to me to have been more suitable to the situation of man, wanting continually useful and agreeable employments. The Creator could have produced, I doubt not, ready clothing by some means or other; yet he only points out the use of skins, most ready and warm indeed, and most fit to typify the covering of our sins by a suffering Redeemer, but far short of the use and elegance contrived since by the sons of Adam. How prodigiously has this want alone, and the command of supplying it, contributed to the happiness of mankind, by civilizing, by employing, by uniting them! Thus has the goodness of God provided that our miseries should become advantages, to lessen the wickedness of man,

by employing his thoughts and labours to the use of himself and others, but not till, having felt his wants, he should be willing to be so employed. Something of this kind is observable in the conduct of God towards his peculiar people: his omniscience wanted not to be informed, that the yoke of legal observances would be needful to restrain the sons of Israel, yet he laid it not on them, till their shameful fall in the worship of the golden calf showed, by experience, its necessity. So, also, Moses was not directed to divide his authority, till experience, and the counsel of Jethro, made him of himself desire it. So, in the case of a second passover, for such as by legal impurity were disqualified to eat of the first, the experience of the want of such a provision led the people to desire it, and then God, who could not be ignorant of it, provided a remedy.—Num. ix. 6. So in the case of the daughters of Zelophehad; Num. xxxvi. 1., and many others might be added; in all which we should be mad to suppose Omniscience could overlook the inconvenience; and must see the design was, that man should be sensible of it himself. I have been, perhaps, in all this too minute; but I could not help endeavouring to show, what I never saw pointed out by any other, the happiness of man, even after his fall, and the great mercy of God in continually bringing good out of evil."

Having seen Mrs. Bowdler's notions on the means possessed by man of acquiring knowledge subsequently to the loss of paradise, the reader may be willing to peruse a very short paper, which led to several others, ascribing the origin of many of the most important arts to the immediate teaching of God, by the appointment of sacrifice.

Reflexions sur l'Origine du Sacrifice, aux quelles une Expression hasardée par Monsieur de Buffon a donné lieu.

" Monsieur Buffon, vol. xxix. p. 162. dit de l'homme, " Par un seul rayon de son intelligence il a produit l'element du feu, qui n'existoit pas sur la surface de la terre."

" Il est bien vrai que le feu ne paroît pas un produit naturel, et qu'il a été probable que l'usage en ait demeuré longtems inconnu; mais s'ensuit-il que l'homme par sagesse ou même par hazard, en ait fait la découverte? S'il y avoit des sauvages au monde qui pussent en ignorer l'usage, ils pourroient peutêtre à la longue en faire par le frottement de deux pieces de bois, ou en frappant un caillou; mais qu'il y a loin de cette découverte aux usages du feu. On verroit des étincelles cent fois, sans être plus instruit de la nature du feu, sans découvrir qu'il peut échauffer, et éclairer l'horreur des ténèbres; sans savoir ce que c'est qu'aprêter les viandes, cuire des ouvrages de terre, bouillir de l'eau, ou fondre des métaux. Le bois frotté s'allume à la longue, mais pourquoi l'homme, à qui l'on imagine l'usage du feu inconnu, se seroit-il amusé à frotter ainsi le bois? S'il l'a fait sans dessein, il faut aussi que sans connoissance et sans dessein il se soit placé près d'un tas de matière combustible; alors le feu ayant pris aura pu lui faire sentir une douce chaleur, mais une douleur cuisante a du se faire sentir ensuite, les effets de cet élément lui étant entièrement inconnu. Si une découverte si hazardeuse, et en même tems si utile, eut été faite par un homme, son nom et sa patrie seroient connus par toute la terre, comme le sont les avantages de cette découverte. On parle d'un certain Promethée, mais on l'accuse de sacrilège pour avoir volé ce feu du ciel. Cet élément dans tous les tems et dans tous les pays, a été connu, et a été

presque partout considéré comme sacré, comme un don du ciel. On l'a voulu entretenir continuellement sur les autels: on a consacré pour cela des vierges, des prêtres, dans différens pays: tout cela ne semble-t-il pas prouver que l'homme n'a jamais été privé d'un don si utile, et qu'il l'a reçu de la main de Dieu même. Pourquoi un Créateur, dont la bonté éclate partout, auroit-il laissé souffrir à sa créature des inconveniens si terribles, si capables de l'abutir, lorsqu'il lui étoit si aisé de l'en délivrer. Ne'st-il pas naturel de croire, que lui ayant enseigné (comme l'Ecriture le dit expressément) à lui offrir des sacrifices, ce premier acte d'obéissance après sa chute fut récompensé par un témoignage visible de l'acceptation de Dieu, seul capable de rassurer l'homme pécheur; Et quel signe plus convenable que celui d'un feu miraculeux, tel que celui qui consuma le sacrifice à la consécration du tabernacle, et qui par l'ordre de Dieu ne devoit jamais s'éteindre? Signe miraculeux, signe frappant de la colère divine, exerçant sa juste vengeance sur l'image du pécheur; mais signe plein de bénédictions pour l'homme; puis-qu'il lui faisoit connoître la bonté de son Père tout-puissant par la connoissance d'un élément si utile; et que, selon toute apparence, il n'eut jamais pu découvrir par lui-même.

" Monsieur Buffon auroit pu aussi apprendre de Moise que Dieu avoit enseigné à l'homme à se vêtir."

By the death of his father, Mr. Bowdler became possessed of such an income as he deemed sufficient to enable him to live, as those who preceded him had lived, humbly, but respectably, without the labour and anxiety of

attending a profession. So great a change was afterwards made, through various circumstances, that he was sometimes reduced to much difficulty. In the year 1786, however, the country was recovering from the effects of the American war, and under the administration of the extraordinary man who was then at the head of our councils, all things promised a long course of peace and increasing prosperity. Mr. Bowdler removed from London to Sevenoaks, in Kent, where he rented a house, upon a seven years' lease. Sevenoaks is one of the choicest spots in a county which nature and art have equally combined to adorn; rich in wood and lawn, in grove and meadow, in vallies standing thick with corn, or luxuriant in hops and fruit; and (unless they have degenerated from the praise of their ancestors) in the bravery and civility of its inhabitants. Mr. Bowdler inhabited a house in a highly favoured situation, enjoying a paddock of forty acres; bounded on one side by the magnificent beech woods of Knowle, the venerable residence of the Duke of Dorset, and opening on the other to a beautiful view down the valley, which runs at the foot of the chalk hills. The house is now pulled down, and the place much altered; but memory loves to trace the spots which were rambled over in the simplicity, if not the innocence, of childhood; when every object assumed a magnitude and importance which it did not

really possess, and every part was distinguished by boyish freaks or playful fancy.

The life of an English country-gentleman has been often celebrated as affording a large portion of that *comfort* which is the boast of this island. The health and ease, the retirement from noise and bustle, from the war of the tongue and of the sword, the happy removal from the splendour of the great, and the sufferings of the humble:—these, with a thousand other circumstances, make it the envy and the aim of many whose lot has been cast in a different situation, and the subject of praise both to the poet and the philosopher. To Mr. Bowdler, who was much averse from mixing in the business or the politics of the parish or the county, it opened a prospect of that mode of life which seemed well suited to the views and desires of an useful, unambitious man. Various circumstances, and matters of business, afforded him sufficient employment, and any plan which tended to promote the good of his fellow-creatures, found in him an active and zealous supporter. Thus, he was particularly forward in the establishment of Sunday schools, in that extensive parish, which was divided into three districts, for that purpose. He took an active part in the management of them during his residence there, and contributed to them an annual subscription afterwards. Here he engaged the regard and friendship of several excellent persons, particularly of Multon Lanbard, Esq.

(whose name must not be mentioned, without recording the service which, in union with his friend and neighbour, Lord Amherst, he has rendered to that parish, and to the church of Christ, by the erection and endowment of a chapel in a populous and ill-instructed district), and of his amiable and excellent, much beloved and much lamented brother, the Rev. Thomas Lambard, the pious and benevolent pastor,—the sound and well-read divine,—the affectionate friend and relative,—the accomplished scholar, and polite gentleman. In him were found, in happy union, the soberest judgment with the tenderest heart; the warmth of affection which attaches the equal, and the benevolence which engages the inferior; the studies which dignify retirement, and the elegancies which adorn society; the piety which elevates the mind, and the poverty of spirit which qualifies it for the kingdom of God. *His saltem accumulem donis!*

The regular attendance which Mr. Bowdler gave to the service of the church, and the uniformly strict propriety of his conduct, together with his charity to the poor, obtained the respect, as well as regard, of his friends and neighbours. This was never, through life, purchased by undue compliance with the humour of the idle or the fashion of the gay. Regardless of both, though unwilling to give offence to either, and always disposed to promote innocent mirth, he kept the steady and

"noiseless tenor of his way." Yet his desire to do good led him sometimes to put himself forward and offer advice unasked, and which might, perhaps, be unheeded. He was particularly anxious to prevent disputes and reconcile differences; and often interposed upon such occasions, though at the risk of giving offence. He was continually seeking opportunities to direct in the right way, those over whom he possessed any influence. To the young, and especially to the children of his friends, he would give counsel, and inculcate sound religious principles, with all the anxious care of one who knew the value of that wisdom which is more precious than rubies; and some of them have deeply felt, in their walk through life, the value of the precepts which they received from him. The following letter was addressed by him to a young man who was his godson.

"Though I did not, in person, answer for you at the font, yet when your father desired me to be your godfather, he certainly meant more than that I should give a trifling gratuity to your nurse; and, as he was, and is, and, I hope, will ever be, my old and good friend, I considered myself as in some measure bound to do the duty of a godfather by you. As I have seen little of you since, I have had few opportunities of executing this office, and as you have enjoyed the great blessing of virtuous parents, who have, themselves, attended to your education, there was the less occasion for my interference. The time is now

come when the connexion ought to end, and that it may end as it ought, is the object of this address.

"The New Testament tells us, that our Saviour appointed baptism with water, as the means of our becoming Christians; and there being reason from Scripture to believe, that infants, baptized and dying before they commit actual sins, will be eternally happy, the Christian church (except the sect called Anabaptists) has always baptized the children of Christians in their infancy; but as it was obvious that an infant could not promise for himself, the church requires that other Christians (called godfathers and godmothers) should, in the name of the infant, make those promises which are required of all who desire to become Christians; and should take care that the infant, when of sufficient age and understanding, be instructed in the nature of them, and that it is equally his duty and his interest to take upon himself those promises, which were made for him at his baptism by his sponsors. The mode of doing this was appointed by the apostles, (as appears also from the New Testament) and is what we call *confirmation*, which is, in fact, a part of baptism, and the completion of it. For at confirmation the baptized infant being now come to years of discretion, (and being instructed in the principles of the Christian religion, and in the promises made for him at his baptism,) comes before the bishop, and, in the presence of the congregation, promises to endeavour, by the grace of God, to perform all those things which his sponsors promised for him at his baptism.

"I believe there is always a confirmation at Bow church, before Easter; and as you are now of sufficient age and understanding to be confirmed, it is my duty, as one of your godfathers, to beg you to defer it no longer; but to enquire

when the next confirmation will be, and to attend accordingly.

" To prepare yourself for this is not difficult; read over, carefully, the offices of *public baptism* and *confirmation*, in your common prayer book, and the chapter for Ember days in Whitsun week, (p. 526.) in Nelson's Companion for the Festivals (a most excellent book, which is in almost every body's hands) and these will give you all the instruction and information requisite.

" When you are confirmed, you are completely a Christian, and my duty, as your godfather, is, strictly speaking, at an end. But as I have entered on a serious subject, and as the times are such that you will not be often troubled by your friends upon such subjects, I will beg your patience while I say a little more. I have mentioned the Anabaptists as a *sect*, and you well know there are many sects or parties of Christians in the world, who have separated from others, and thereby divided that church which ought to be but one. In France you saw Papists, in Holland Presbyterians; but I hope you saw nothing in either, to induce you to prefer their opinions and practice to those of the Church of England, in which you were baptized and brought up. But as (if I mistake not) the prevailing error of these our times is the want of all religion, there is less danger of your being led astray by any sect, than by the too fashionable error of Deism, or, what tends to produce it, Socinianism. There are few *real thinking Deists*, but there are too many who, being very wicked in their lives, wish Christianity was a fable, and that there were no future rewards for the good, or punishments for the bad. What we earnestly wish, we easily persuade ourselves to believe; and thus numbers, by listening greedily to the ridicule with

which some profane people affect to treat religion, become *half-Deists*, without ever having considered attentively the solid grounds and proofs on which religion stands. Others who cannot go so far, yet being proud of their own abilities, (of which we are all apt to think too highly,) set up their own weak reason as a competent judge of God himself, and all his words and actions; and meeting in the Bible with many things which they cannot fully comprehend, they at once determine that those things are not true, or they endeavour by forced translations, to explain away their meaning, till they have reduced it to the level of their own shallow understandings. This happens, most frequently, in what the Scripture tells of God. For when they find it speaking of the Father as God, of the Son as God, and of the Holy Ghost as God, and yet declaring there is but one God; as they cannot understand how three persons can be one God, they conclude it is not so; declare the Son of God to be a mere man, and the Holy Ghost to be nothing, or next to nothing; and thus they become *Socinians*, or, as they are now pleased to call themselves, *Unitarians*. Yet nothing can be more absurd than this, since nothing is more plain and obvious, than that the nature and attributes of an infinite Being, (which *even they* allow God to be,) cannot be fully comprehended by such finite creatures as we are. 'Can we by searching find out God? Can we find out the Almighty to perfection? He is as high as heaven, what can we do? Deeper than hell, what can we know?' So little, truly, that we neither know nor understand ourselves. It is no more contrary to reason that three persons should be one God, than that a soul and a body should be one man. We can understand neither, we have the same authority for both, yet many who believe the latter deny the former. To preserve you from these and such like errors

and absurdities, I have ordered my bookseller to send you Skelton's Sermons; if at a leisure hour on a Sunday, or so, you look into them, I think you will be pleased with the nervous style in which they are written, and with the close reasoning they contain; but they require attention, as all close reasoning must. The first volume contains all the grand doctrines of Christianity, their proofs, and answers to such objections as have been made to them. I have also sent you a very small book of Mr. Nelson's, (Nelson on the Sacrament,) the first part of which may be useful to you at present, and the remainder all your life long. For though, when we have ratified and completed our baptism at confirmation, we are entitled to the pardon of our sins past, and to eternal happiness; yet this is on condition that, for the time to come, we avoid sin and live as Christians ought; and he knows little of himself, who thinks he can do this without the assistance and protection of the Almighty; and the means he has appointed to obtain these, is the Holy Eucharist, or the Sacrament of the Lord's Supper; which, therefore, all Christians ought to receive as often as they have opportunity; it being (as a great divine observed) as necessary to the health of our souls to receive this holy sacrament constantly, as it is to the health of our bodies to eat constantly our common food.

"What I have said, is so different from what you will meet with in newspapers or common conversation, that you may, perhaps, think me a hypocrite, a methodist, or an enthusiast; but I solemnly declare I am not the first, for I firmly believe all I have written; and, as far as I know myself, I am neither of the latter. I was brought up a member of the Church of England, and was instructed in its doctrines and practice, by such parents as few can boast; and being always of a serious turn, I have read and thought

more on such subjects, than most of my brother lawyers; and, after all, I am firmly persuaded, that the doctrines of the Church of England are the doctrines of the gospel. In that church, therefore, I hope you will continue, and hold fast its doctrines, at least till you have fairly and fully considered them and their proofs, as well as the objections which you may hear urged against them, by proud or profligate people. But as faith without works is dead, I trust you will *practise* as well as *profess*. Christianity requires nothing which reason and good sense do not also require. These, if you consult them, (and if you do not, it is your own fault, for you are blessed with a considerable share of them,) these, I say, will tell you, that drinking, gaming, loose company, and all the vices to which young men are too often given, can only end in the ruin of your health, your fortune, and your fame.

"Many would avoid these, were it not for that false modesty which makes young men ashamed *not to do as others do*. Let me beg you to avoid this; you are already more manly than most of your years; be more so still; resolve to think and judge for yourself, and to do nothing which your reason and conscience do not approve. Attend as much as you please to the sayings and the conduct of men of sense and virtue, but even from them take nothing upon trust; prove all things; hold fast that which is good. And as to the foolish and the dissolute, shun their company and despise their counsel. It is high time to conclude, but, before I do, let me beg you to reflect, that I can have no motive for what I have said, but the desire of fulfilling my duty, and doing you service. I beg you, therefore, to accept this letter and the few books I have sent you, as what I thought the most useful present I could make you. And if I have written any thing which you think worthy your

attention, keep it by you, and read it sometimes. And may God Almighty bless you, and make you the comfort of your parents in their old age, an ornament to your profession, an honour to your country, and his faithful servant to your life's end. Such are the wishes and the prayers of your godfather, and

"Very affectionate friend."

This may be a proper opportunity to introduce a letter addressed to a young lady for whom he had a great regard, a short time before her marriage. It was afterwards sent with some alterations to other female friends on a similar occasion. It is here given in its original form.

"My dear Miss S.

"I have been intimately acquainted with four generations of your family. I often lament the not having noted down more of the wise maxims of your great grandmother. Your father's father and mother were some of my kindest friends; and your own parents I have known and loved longer than you have. But besides all this, your character is so interesting, that no one who knows it can feel indifferent about you, and as you are shortly to take the most important step of life, I would fain present you with something that may tend to promote your welfare.

"Silver and gold I have none to spare; and if I had, what can they avail? It is from your own conduct that your comfort must be derived. Will you then permit an old friend to offer you a few cautions, the result of long experience, and, some of them, such as seldom occur to young women?

"You have had the inestimable advantage of a Christian education, and I have great satisfaction in hoping that your intended husband is also a real Christian. If so, he will admit the propriety of my first maxim, which shall be this,

1. "*Let God have no rival in your heart.* — The moment you permit the love of man, of pleasure, of money, or any other worldly object, to rival your heavenly Father, you are guilty of *sin*, and are laying up misery in store. Consider God's excellence, and your infinite obligations to him for your creation, redemption, preservation, for all you are, and all you have, and you must see the propriety of suffering nothing to interfere with your duty to *Him*. In particular let neither business nor pleasure induce you to violate his *holy day*, or to absent yourself from his public worship. If possible, prevail on your husband to accompany you, and enforce this duty on your family. But while I urge you to constant *piety*, I with equal earnestness entreat you to guard against *enthusiasm*, which is only less dangerous than lukewarmness. — Having drawn a *strong line* (which must never be obliterated) between the love of God, and the love of man, I add,

2. "*Let your husband have no human rival in your affection or confidence, none;* no, not even your father, your mother, or your favourite friend. You must leave your father and mother and *cleave* to your husband, and he must be your *favourite friend*. I mean not that you are to desert or neglect your other friends, by no means; but while you continue to cherish them with kindness and affection, let them clearly perceive that another now possesses the first place in your heart, and that any attempt to rival him, or criticise his conduct, will lower them in your esteem, and if persisted in, put an end to all connection between you and them. 'Love, and love only is the loan for love.' If, therefore, you desire to enjoy your husband's affection and confidence, *give him your's*, and convince him that he possesses them fully and completely, by concealing nothing from him.

'To win a man when all your arts succeed,
The way to keep him, is the way indeed.'

This must now be one main business of your life, and yet a single rule *heartily adopted* and *steadily adhered to*, will generally ensure success.

3. "*Make, then, your husband's happiness your own:* study his disposition, his temper, his inclinations, his amusements; and let it be your constant endeavour to conform yourself to them. Accustom yourself to be pleased with what pleases him, and to find *your* happiness in promoting *his*.

4. "*Do not raise your expectations too high.* This life was intended to be a state of *trial*, not of unalloyed *enjoyment*. However passion or affection may now present him, time will show you your intended partner such as he is, a fallen creature, like yourself, full of frailties, errors, and imperfections. To bear with them is no less your interest than your duty.

5. "On each return of your wedding day, read attentively this paper, and the whole form of solemnization of matrimony. Consider well the solemn promise and vow you therein made, to obey and serve your husband, to love and honour him, and remember always that you *freely* and *voluntarily* took him for better for *worse*, for richer for *poorer*, in *sickness* and in health, and *that* even *until death*. Let no one therefore persuade you that any human power can dissolve that contract, or that *you* ought to *govern*, who promised to *obey*.

6. "Good people are more liable to differ about trifles, than about more important concerns. Be on your guard against this; in particular, if at any time, you perceive your husband's temper moved, be careful not to add fuel to the flame, but rather abate it by a soft answer, a kind look, an endearing embrace.

7 " ' If solid happiness we prize,
Within our breast this jewel lies,
And they are fools who roam;
The world has little to bestow,
From our own selves our joys must flow,
And that dear hut our home.'

" Let it be your constant care to make *that hut* pleasing to your husband. To this nothing will contribute more essentially than *cheerfulness*, *neatness*, and *decorum*. He will not readily return who expects to be received with silence and yawning; probably you have sometimes adorned your person in hopes to please your *lover*, take care that, by neglecting it, you do not disgust your *husband*. Time will abate passion, and diminish personal attractions; but neatness of dress, and elegance of manners, will in a good degree supply their place. Above all, avoid every thing which has the *least tendency* to indelicacy or indecorum. Few women have *any idea* how much men are disgusted at the slightest approach to these in any female, and especially in one to whom they are attached. By attending the nursery, or the sick bed, women are too apt to acquire a habit of conversing on such subjects in language which men of delicacy are shocked at. In short, if you wish to preserve your influence, you must use the same means which you employ to obtain it. If good women took half the pains to secure their husbands' affections which bad women exert to seduce them, the latter would seldom succeed.

8. " By marriage, besides the more immediate duties of a wife, you pledge yourself to the performance of all those which belong to the mistress of a family. For these, therefore, you should qualify yourself; to these you must not disdain to devote a considerable portion of your time and attention. If you despise or neglect them, you despise or neglect a *positive duty*, essential to the preservation of your

husband's fortune, as well as to his comfort, and that of his friends and domestics. Never make a confidant of a servant, or be familiar with your maids. Be not harsh or severe towards them, and speak kindly to them, but keep them at a due distance.

9. "In these and in similar concerns be *prudent* but *not anxious*.

> 'Let folk bode well, and strive to do their best,
> No more's required, let Heaven make out the rest.'

"Set not your heart on any worldly objects, and, least of all, on *money*. Learn from your husband what he can afford to spend, and be very careful not to exceed; but if you save any thing, let it be for the poor, and the stranger, and be sure to allot to pious or charitable uses as much as you can spare out of your allowance for your personal expences, for *that only is your gift*.

10. "Most wives wish to become mothers, and this wish, like many others, is innocent, if coupled with cheerful submission to the will of God. Children are anxious blessings, and bring with them numberless cares. Their lives are at first so precarious, that one-fourth of the number born die within the first year, and another fourth in the next six years; and, even after that, we know too well that they are mortal. But should they live, by sickness or imprudence (not to mention grosser misconduct) they may cause you many a heart-ache. If, therefore, you should have no children, be content; if you should be a joyful mother, be thankful; but remember, that he who gave you a child, may see fit to resume the gift, and probably will do so, if you suffer yourself to *doat* on it, or having more than one, show an undue *partiality*.

"Had I leisure I might still add to this long sermon,

but by so doing I might defeat my purpose, which is, not to damp your spirits, but to prevent disappointment. In order to this, it is necessary to view things in their true light:

'To be resign'd when ills betide,
Patient when favours are denied,
And pleased with favours given.'

"And now,

'Farewell! and Oh! may Heaven shed
Its choicest blessings on your head!
May rosy health, may peace be near,
And joy uncheck'd by guilt or fear!
May candor, piety, and truth
From every error guard your youth!
May gratitude your soul inspire
To equal every fond desire
Of her whose kind maternal care
Has planted every virtue there!
And by her bright example led,
May you that path securely tread,
Which, when all worldly cares shall cease,
Will guide your soul to endless peace!'

"These lines appeared so apposite, both to you and to your mother, that I could not resist copying them. But lest borrowed rhimes should lead you to doubt the seriousness of my concern for your welfare, I will add my earnest prayer, that the blessing of God may ever attend you, his power protect you, and his grace enable you to fulfil all the duties of that state of life to which it hath pleased him to call you.

"I am, with much esteem and affection,

"Most truly yours."

May one be permitted to add to these admirable rules one suggestion, namely, that a wife should

prevail upon her husband to join with her daily in prayer, using some form which may be adapted to their peculiar situation and circumstances. Such a practice will greatly tend to strengthen and hallow their union, and bring a blessing upon it. It is also calculated to show them their mutual wants and mutual dependance on a higher power, and to stop the very beginning of difference and disagreement.

On the subject of private prayer, Mr. Bowdler put upon paper a few hints, which will probably be thought to show his usual good sense.

"*Hints concerning Private Prayer.*

"Use some form of prayer every morning and evening without fail; let nothing prevent you. And if, by some extraordinary circumstance, you have not time to use your usual form, yet at least fall down on your knees, and ask God's pardon and protection for Christ's sake.

"Say your prayers in the morning as soon as you can after you are risen, that worldly affairs may not get possession of your mind and distract your attention; and till you have said your prayers, endeavour to keep your mind fixed on God and his providential care of his creatures, or on some serious or religious subject. For this purpose, the repeating hymns, psalms, or the like, is very useful. And further helps may be found in Spinkes's Devotions.

"Say your prayers at night as late as you can before you get into bed; and after you have said them, endeavour to keep your thoughts from rambling on worldly affairs,

and turn them rather to reflect on a future state. The repeating psalms or hymns will be of use in this also. And this practice will tend to prevent frightful dreams, and promote calm and quiet sleep.

" If you find that by using constantly one form of prayer you repeat it by *rote*, without attending to the meaning, change your form; or use different forms on different days.

" If the forms you find in books are too long, leave out the parts which appear to you the least material, and change any thing you don't like. And whatever form you use, don't *confine yourself strictly to it*, but *pour out your thoughts freely before God*. If you have done any thing amiss, beg his pardon for that particular offence. If you have escaped any danger, return him thanks for that particular preservation. If you have received any particular blessing or advantage, return him thanks for that in particular. If you are going to engage in any thing of importance, ask his assistance. If you have any doubt, beg his direction. In short, consider him as *your best friend;* as a friend from whom you can conceal nothing; who can help you in every difficulty and distress; who will never be offended with you but when you do wrong; and who will never forsake you unless you forsake him. And, therefore, accustom yourself, on all occasions, to open your heart freely to him. And don't be afraid, because you cannot, perhaps, find proper words to express your thoughts; but express them as you can; for he knows your thoughts before you utter them, and will hear the prayer that proceeds from a sincere and humble soul, however it may be expressed. But as he knows, and you do not, what is best for you in this life, in your prayers for worldly prosperity, and for deliverance from worldly evils, remember always

our Saviour's words:—"Nevertheless, not my will but thine be done." And remember, also, that all our petitions are to be made in the name, through the merits, and for the sake of *Jesus Christ*; for petitions put up in his name are those which God has promised to hear; and it is by his merits, and for his sake alone that we can hope for pardon and favour from God."

Being unable to obtain an extension of his lease at Sevenoaks, Mr. Bowdler removed in 1793 to Pickhurst farm, in the parish of Hayes, near Bromley, in the same county. Here he occupied a small farm, an employment which he had learned in his early days to take delight in, healthy, useful, and agreeable. The pleasure and usefulness of farming will depend upon the taste, and skill, and success of him who engages in it. The advantages are many. Whatever leads a person of rank or property to mix with those who are placed beneath him, and thereby to learn their real character and situation, their wants and their errors, their merits and their failings, must tend to check all that is proud and lofty in the superior, and improve the condition and demeanour of his inferiors; to stimulate every generous and benevolent feeling on the one side, and on the other to relieve distress, appease discontent, refine the manners and sentiments, correct the morals, and inform the understanding. These beneficial results follow, perhaps, not so much from an union of the highest and lowest classes, as from the intervention of

those who hold a middle rank; and among the many great blessings enjoyed by this country, one of the greatest is that it possesses a race of well-educated gentlemen of moderate fortune, scattered over every part of it, not unworthy or unfit to mix in the first society, yet maintaining an easy and familiar intercourse with the labourer and the artisan. Much and reasonable fear was expressed some years since, lest this important class should be extinguished by the distress of the times, or their utility diminished by their being driven from their homes, and their fortunes greatly impaired. And something of this kind, no doubt, happened. There is, however, in the people of this country a spirit and a principle, — a busy, active spirit; and a principle of religion, or at least of benevolence and desire to be useful; which operate universally, and lead the gentleman to visit the cottage of the labourer, and perhaps carry thither with his own hands a bottle of milk or a basket of food, to contribute to the clothing or instruction of his children, and introduce cleanliness and comfort, decency and civility, the Bible and the Prayer-book. Thus, without stepping beyond his province, he affords friendly support and useful assistance to the parish priest, who finds his labours much diminished through the example and benevolence of his well-informed neighbour. It were pleasant to draw a picture of a parish thus happily situated, with a few families, respectable in their

circumstances and conduct, and respected as they deserve; and a pastor learned, godly, benevolent, full of piety and good deeds, walking his daily rounds, instructing and enlivening by his conversation the table of his richer neighbours, relieving the poor and diseased in his flock, commending and encouraging the good and industrious, reproving the idle and profane, distributing freely yet judiciously the fund which his own wants can spare, or his friends supply; presiding at the parochial meeting, and mediating calmly and fairly between the unwillingness of those who give relief, and the importunity of those who demand it; instructing the children and the ignorant, leading the devotion of his congregation, and animating them by his own, teaching sound and wholesome doctrine, and feeding them with the bread of life and the cup of salvation. Let not this be deemed a fanciful picture of ideal excellence: it is but an imperfect portrait of him who for 48 years has presided over the parish which has been lately named, beloved by those who have witnessed his good deeds, and those who have shared his bounty. May his latter days be blessed with a gratifying remembrance of the past, and cheering hope of the future, with the serenity of an approving conscience, and that peace which passeth all understanding!

In the business of the parish or the district, Mr. Bowdler took little part. His early knowledge of law made him, perhaps, a little fearful of acting as

a magistrate; but he was restrained likewise by another feeling, which operated also to prevent his taking, in his own parish, the office of church-warden — an apprehension lest circumstances might continually arise in which he should be unable to do all that his oath would require of him, and he should thereby be tempted to force his conscience. Such a feeling is always deserving of respect. Yet it is much to be lamented when gentlemen well educated, well informed, and, perhaps, well versed in habits of business, decline those offices which, in common with their neighbours, fall to their lot, and leave the management of parochial matters to those who are, in almost every respect, their inferiors. Much good may be done, and some evil prevented, by the constant attendance of those whose rank or talents, or education, give them a right, if not to direct the councils of the parish, yet, at least, to be heard with attention and effect. But though Mr. Bowdler abstained, for the most part, from such interference, he was never an idle spectator of what was passing around him. His good offices were always ready when he thought they were needed. If a neighbour wanted advice or assistance he was at hand to offer it; if any important subject of discussion arose in the parish, he engaged actively in that which he conscientiously believed to be the side of truth and justice; if any more public matter arose, — if, for instance, at a contested election evil principles seemed likely to

gain the ascendancy, he was on the alert to support the opposite party; not by loud harangues, or any display of his own zeal, but by useful effective measures, by steady attendance on a committee, or supplying the neglect of less industrious partizans. These were cases, however, of rare occurrence. One which more frequently presented itself was that of endeavouring to reconcile differences, and unite those who were at variance. Such cases, of course, cannot be mentioned more particularly, but when they arose he was wont on true principles to interpose and tender his good offices. To the wants of the poor in the parish wherein he resided he was uniformly attentive, particularly, in supplying those who had families with skimmed milk, and in assisting the women at the time of their confinement. At Christmas it was his uniform practice to give to every poor family a piece or two of beef, in proportion to their numbers, and as many potatoes as could easily be carried. In respect of money, it was a remark made by one who is not in the habit of speaking incorrectly, that he was the most liberal man he ever knew. In fact, his heart and hand were always open; in his contributions to societies he placed himself on a level with persons who had a much larger income than he at any time possessed; his charities to the poor were extensive; to his own family he was bountiful according to his means, or beyond them; and he seemed uneasy till he had found some mode of assisting any friend who was in dis-

tress. In this, however, as in every instance, his conduct was governed by strict principle: he would not consent to waste money even in charity; and his beneficence was sometimes accompanied by a word of admonition, which now and then, perhaps, rendered the gift less palatable, though it enhanced its real value. In regard to his personal expenses, Mr. Bowdler was rigidly economical, practising a rule which he frequently inculcated, "never to buy any thing which is not wanted, or which cannot be paid for." In truth, it was chiefly by demanding so little for his own expenses, that he was enabled to exercise charity so largely; for even in the latter years of his life his fortune was much smaller than would probably be imagined by those who witnessed his bounty, and heard him speak of the affluence which he enjoyed. During his residence at Hayes, his means were greatly contracted, and he was at last obliged to quit that place and seek a situation better suited to them. But his wants were few; he indulged in no unnecessary expense; he suffered no bills to remain unpaid; he kept strict and regular accounts; and, though he was obliged to deny his family the pleasure of mixing in society, and now and then to make some painful sacrifices, yet he never suffered himself to infringe the rule which he had laid down, of not owing a shilling at the year's end.

A time was now coming, in which the state and circumstances of this country were greatly

changed; when we felt and trembled under the shock which had thrown down the altar and throne of France; when her arms laid waste the neighbouring states, and her principles, more dangerous than her arms, spread far and wide a noxious pestilence; when our navy, and a large portion of our people, caught the infection, our resources seemed likely to fail, and want and distress to come fast upon us. It was "a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness."* The state of the country was then probably such as to cause greater fear for its safety than at any subsequent period.

Under these apprehensions Mr. Bowdler put forth a small pamphlet, entitled "REFORM OR RUIN; *Take your choice!* In which the conduct of the King, the Parliament, the Ministry, the Opposition, the Nobility and Gentry, the Bishops and Clergy, &c. &c. &c. is considered; and THAT REFORM POINTED OUT *which alone can save the Country.*"

In this pamphlet, after professing himself "a free-born Briton, and an independent man; who has no place or pension; who has never been at court, nor ever intends to go there; who knows neither the ministry, nor those who oppose them; but has a right to think and speak for himself, and will do so;" he proceeds to point out the disastrous

* Zeph. i. 15.

state of the country, and the remedy which is required, namely, "*a thorough reform;*" not such as had been proposed by some persons, a reform in parliament, or the lessening of the power of the crown, or abolishing tithes, or establishing a republic on the French plan, — all which schemes Mr. Bowdler discusses shortly, — but "A THOROUGH REFORM OF PRINCIPLES AND PRACTICES AMONG ALL RANKS OF PEOPLE THROUGHOUT THE KINGDOM."

"Let the king and queen," says he, "continue to set an example of piety, regularity, sobriety, and conjugal fidelity to their children, their servants, and all their subjects. Let them drive from their councils and their court all adulterers and adulteresses; all gamblers; all, in short, whose characters are notoriously *bad*, of either sex, and of every rank.

"Let them avoid even *innocent* amusements, if liable to produce immorality among others: which, alas! is too often the case.

> 'Oh hard condition, and twin-born with greatness!
> What infinite heart's-ease must KINGS neglect,
> That private men enjoy!'

"I can take my Sunday evening's walk, chat with my neighbours, and view the beauties of nature; and no harm done. But if my gracious sovereign could see but a small part of the confusion, idleness, drunkenness, disregard of the Sabbath, and other incalculable ill effects, which are produced not only in Windsor, Eton, and the whole neighbourhood, but even in his capital itself, by his merely ap-

pearing on Windsor terrace; how gladly would he give up for the good of his people, that heartfelt satisfaction which he has so often felt, from — 'Reading his history in a nation's eyes!'"

Mr. Bowdler afterwards addresses himself to those on whom Providence has bestowed rank, or honor, or wealth, or any other useful talent; earnestly entreating them to withdraw their minds for one moment from all other pursuits, and to consider their own situation, and that of their country, and of the surrounding nations.

"Few," he remarks upon this head,—"few of those to whom I am now speaking, are aware how much mischief they occasion, merely by being in a wrong place; or how much good they must do, if they would only stay where their lot has fallen. It was the observation of a man of much good sense and experience,—'That if every gentleman would reside on his estate, and every clergyman on his living, we should need no other reformation.' Let those, then, who fly to towns and cities, to public places, or foreign countries, in search of paltry amusements, or, under a false pretext, or at best a mistaken notion of repairing their shattered fortunes, no longer think themselves guiltless. Numberless are the ways in which their country is injured by their absence. If resident at their family seats, their example, their influence, their fortune, every talent they possess, dispenses blessings on all around them. In any other place, they almost unavoidably do mischief, by adding to the number of those whom the vices of cities inevitably corrupt.

"But if purer motives cannot prevail, let pride plead the cause of patriotism. It has been often said, that an English country gentleman is the first character in the world:—and truly, when we view him seated in the mansion of his ancestors, surrounded by his family, his relations, his servants, his workmen, his tenants, and his neighbours; all in their due proportion partaking of his hospitality and benevolence! where shall we find a more enviable object? But merely shift the scene, and place him in a dirty lodging, in one of the long and gloomy streets of the metropolis;—where now are his honours, his influence, his respectability?—All vanished and gone! He becomes at once a mere cypher, without use or value; his next neighbour knows him not; and that income which before procured him and others so much solid and substantial comfort, will barely supply what are deemed the necessary ornaments and amusements of life. Meantime his servants are tainted with the vices of the town, and it is well if the morals even of his wife and daughters are preserved uninjured;—their health certainly is not. Then the sea is ordered; a paltry lodging at Brighton succeeds a paltry lodging in London; his mansion-house is deserted in summer as well as winter; habits of indolence are acquired,—perhaps habits of a worse kind, if worse can be; and he (who was the support and ornament of a considerable district, the fond parent, the indulgent landlord, the hospitable neighbour, the liberal benefactor, the respected magistrate) sinks into useless insignificance and contempt."

And thus the writer proceeds, addressing himself in a manner of which the above extracts may afford a fair specimen, to all in every station, to

members of parliament, to the members of the executive government, to the bishops and clergy, to lawyers, merchants, and others engaged in worldly business, and to those of the lower class, as it is called, pointing out the blessings which this country has enjoyed, and the peculiar duties attached to every station. The appeal to the clergy is made with a becoming solemnity:— .

"In the name, therefore, of that God who made us, of that Saviour who died to redeem us, and of that Blessed Spirit who is ever ready to assist our weak but *sincere* endeavours, I call on every bishop, priest, and deacon, who has devoted himself to the service of God in the Church of England, to lay aside every avocation, and instantly to exert his utmost powers in the preservation of our holy religion;—so shall he save many souls from death, and hide a multitude of sins."

The practical good sense for which the writer was so distinguished, appears every where; as in his observations on the duty of our legislators:—

"Let every member of parliament, whether peer or commoner, reflect on the awful trust committed to his care, and attend diligently to the execution of it. Not merely when a political dispute arises, but constantly and uniformly. Let no act receive its fiat without a strict scrutiny into its merits. Let them revise, curtail, and methodise the whole code of statute law; whose bulk and confusion is such, that I fear we may almost say

——ole ruit suâ!"

"If but a small part of that time and those talents which are wasted in long-winded harangues, and bitter disputations, were thus applied, our laws would acquire clearness, precision, and vigour. The number, the length, and the expence of our suits, would no more be the reproach of our nation. Imagination itself can hardly embrace the variety and the magnitude of the national benefits which would be thereby produced."

The title of this pamphlet caught the eyes of many, at a time when every eye was open, and every ear received with eagerness the sound of reform;—the plain blunt manner of the writer captivated a great number; the sound good sense which it contained, and the good principles which it inculcated, independently of all party views, were pleasing to all who were worthy of being pleased; and prodigious numbers of it were sold in a short time. It was, of course, abused by the Morning Chronicle and other jacobinical writers, whose language and conjectures respecting the author were highly amusing. But it received from the respectable part of the community, and from the public in general, an attention which had been wholly unexpected. The Archbishop of Canterbury was so much pleased with it, that Mr. Bowdler prefixed to some subsequent editions a dedication to his Grace. Bishop Porteus, to whom many persons attributed the pamphlet, spoke of it in high terms; and in the latter part of his life proposed to Mr. Bowdler to republish it. It was printed in Dublin,

with such alterations as adapted it to the state of that country, and was translated into Italian. Mr. Bowdler soon printed an abridgement of it, with a view to bring it more generally into circulation among the lower orders; and he writes thus to a friend on the subject:—

"Hayes, 3d Feb. 1798.

"I don't wonder that you are pleased with my book, or that you knew it to be mine: and these give me more sincere pleasure than the applauses of the great and the learned. You and I learned at the feet of the same Gamaliel; and your agreeing to my doctrines convinces me that we have not forgot his precepts. God grant we never may! They are the only armour of proof, and never was such more needful. Not that I am in despair; on the contrary, the rapid sale of my pamphlet convinces me that there are more people than I who like sound principles; as also, that people are *really alarmed.* I am persuaded that those have praised that tract, who, but a very few years since, would have laughed it to scorn as cant and nonsense. Whether we shall so far repent and amend as to prevent God's judgments from falling upon this land, God only knows; but it is a great and heartfelt comfort to me to have endeavoured to promote such effects. I am still very busy; for as it can only do good in proportion as it is known, I am trying to promote the circulation of it (and still more of the abridgement) in the distant counties and manufacturing towns. With this view, I am offering printers in the provinces leave to print editions of the abridgement on their own account; the most effectual way to make them push it, if they accept the offer; I doubt the

difficulty will be to persuade them that they will sell so many as experience convinces me they will (1000 of the octavo were sold in the last seven days, and 1500 of the abridgement in the last four days of January.) The octavo has now my name, and a dedication (by permission) to the Archbishop of Canterbury. I wished much to avoid putting my name (not that I am ashamed of the principles of the pamphlet, but I wish to remain unseen and unknown); but when both the Archbishop and Bishop of London said my name would *do good*, I did not feel justified in refusing to *do it*."

To other circumstances which occasioned alarm at this distressing period, was added a fear of a scarcity of food. The necessaries of life rose in the beginning of 1795 to an extraordinary price, and the poor were in real and unusual distress. This is a subject which is likely, whenever it occurs, to produce serious apprehension, since, as Mr. Bowdler observed, "dearth is the parent of commotions, and the cry among the common people was reported to be, that they might as well be killed as starved." He, therefore, proposed a subscription in his parish for furnishing a proper quantity of wheat or bread to the poor *at a regular and reasonable price*; and by applying to his friends, and inserting paragraphs in the newspapers, he endeavoured to promote similar subscriptions in all parts of England. Feeling much anxiety upon this subject, he addressed a letter also to a friend, who held an office under govern-

ment, requesting that it might be shown to His Majesty's ministers, which was complied with, and it received the marked attention of Mr. Pitt, Lord Grenville, and the late Lord Liverpool. The subject was renewed at the beginning of 1800, and again at the close of that year, when two successive bad harvests had occasioned a scarcity of corn, and its necessary consequence, a very high price in wheat, and bread, and, indeed, in all the articles of food. In this year Mr. Bowdler had a correspondence with his neighbour and friend, the late Lord Auckland, to whom he communicated some statements which were deemed worthy of attentive consideration.

"I have no means of knowing (and I question if any one has) in what proportion the last crop of wheat fell short of the average crop of this island. I know my own crop fell short very considerably; and am told by some of my neighbours that theirs was still more deficient. In short, I believe in this corner the last year's produce was not more than two-thirds of the average produce. But, suppose the deficiency throughout the kingdom to be *one-fourth*; the deficiency of the part applicable to food is *much greater*. For the same *quantity* (not the same *proportion*) of the *best wheat*, must be reserved for seed; and a deficient crop is naturally defective in *quality*, especially since a *larger proportion* of its *best sample* must be deducted for seed; consequently, a bushel of wheat in such a year does not contain so much food as in a plentiful year.

	Quarters.
" Suppose the average produce to be -	8,000,000
Deduct for seed (say one-tenth) - -	800,000
Remains for food -	7,200,000
" Suppose last year's produce to be one-fourth less, that is - - -	6,000,000
Deduct for seed, the same quantity -	800,000
Remains for food -	5,200,000
" This is not one-fourth, but above $\frac{3}{11}$th parts less than the former quantity, and if we deduct $\frac{1}{13}$th of this last remainder, on account of its being *defective in quality*, viz. - - - - -	400,000
The remainder will be only -	4,800,000

which is exactly one-third less than the average quantity applicable to food: and this, I should *guess*, may be the *fact*. If, then, the average quantity be not equal to the consumption (which, I fear, is too certain), it follows, that last year's crop was not sufficient for the usual consumption of *eight months*.

" Again, suppose the average crop to be -	8,000,000
And *one-third* of this to be *fine wheat*, that is - - -	2,666,666
Deduct from this third the seed -	800,000
Fine wheat remaining for food -	1,866,666
" Suppose last year's crop to be as above -	6,000,000

	Quarters.
And only *one-fourth* of this to be *fine wheat*,	
that is - - -	1,500,000
Deduct from this fourth, the seed -	800,000
Fine wheat remaining for food -	700,000

" Thus it appears, that the *fine wheat* of last year's crop applicable to food is only three-eight parts of the *fine wheat* applicable to food of an average crop. A cry is raised that farmers are getting vast fortunes. In truth, the small farmers are *starving;* for their families, their horses, their cows, and their hogs, always consume so large a proportion of the corn and hay which they grow, that, when they have a *short crop*, they have scarce any thing to sell; whereas, in a *plentiful year*, their consumption bears a much smaller *proportion* to their *growth*. The case is nearly the same with great farmers, in respect to oats and hay, and, in *some degree*, in respect to all sorts of corn, but not in the *same degree;* because their consumption never bears the same proportion to their growth, especially of wheat. In dear times, the increase of the poor's rates and of the price of labour falls heavily on all farmers.

" It is of the utmost importance, that the lower classes should be able to buy bread of some sort at, or under, 15*d.* the quartern loaf; because at that price, with the helps they now have, they may most of them (if sober and industrious) buy as much bread as will prevent them and their families from suffering by hunger. But if no bread can be bought under 17*d.* or 18*d.* a loaf, many of them must suffer hunger; and hungry people will not be *quiet*.

" The great objection to coarse bread made for sale

is, that its colour makes it liable to adulteration of every sort, even by dirt itself; and thus it may be rendered not only less nutritious, but unwholesome.

" The act for making standard wheaten bread went on a false principle, viz. that wheat consists of three parts meal and one part coarse bran, which is *a gross error*.

" Scarce any commodity varies more than wheat. The finest wheat weighs the heaviest, and yet contains the fewest pounds of bran in a bushel. A *shrivelled grain* of wheat has obviously more outside, in proportion to its solid content, than a *plump grain*; besides which, the husk of of the lean starved grain is thicker than that of the plump grain. If from the finest white wheat you take away one-fourth of its weight as bran, you will leave only fine flour. If from bad brown wheat you take away the same proportion, you will leave bad coarse meal.

" The great consumption of bread is by the lowest classes, and among them is rather increased than diminished when wheat is dear; for when wheat is cheap, they buy cheese, pork, butchers' meat, &c.; but when wheat is dear they can buy nothing but bread. The consumption among them can only be lessened by compulsion of some kind or other. Among the higher classes, voluntary resolutions to lessen the consumption of bread in their families, to eat coarse bread, not to use starch, and not to wear powder, have several good effects.

" When the poor are starving, and see the rich indulging in every luxury, it makes them mad; but when they see the gentry coming to church without powder; when at their houses they find coarser bread than themselves eat; when they hear their servants complain that they are at short allowance; such things reconcile them to their own difficulties, and encourage them to bear all patiently. The

poor will bear a great deal, if the rich will set them an example.

"The distillery from *all sorts* of grain, and the starch manufactory, should be stopped immediately. All useless animals should be destroyed. Dogs eat a vast quantity of wheat, barley, and oats. The labourer's dog can only live by eating the children's bread, or by thieving. The destruction of sheep and lambs by dogs, and the disturbance they give to fatting sheep, and ewes big with lamb, is a very great annual loss to the nation. An additional tax should be laid on all dogs and horses, *without any exception*, and a large additional tax on all kept for pleasure; and the produce of these taxes should go in aid of the poor rates: this would ensure the rigid collection, and thus produce the main end proposed, viz. the lessening their number. Horses should now be fed on such barley as won't make malt; on such oats as are not fit to grind for meal; on buck wheat, beans, hay, &c. &c. All oats fit to grind should be secured for Scotland, where they are essential to the preserving the lives of the common people. The culture of potatoes should be encouraged; but the *early potatoe* is only a delicacy, and not useful as a nutritious food: and the digging up the *common potatoes* before they have attained their full growth would be *ruinous*.

"Let the *strictest economy* be recommended, not only of bread, but of every sort of food. Let all the liquor in which meat is boiled be saved to make broth.

"Let public feasts be suspended, as also great private entertainments, suppers, and the like. And let no soups or sauces be allowed which require coarse meat to make them.

"Let all useless animals be immediately destroyed.

"Let no food which a human creature will eat, be given

to any other animal; particularly, let all persons be exhorted to give or sell their skim milk to the poor; bread itself is not more useful to them.

"Let a large quantity of good oats be secured by government for the supply of Scotland.

"Let it be strongly recommended to all persons, not to to buy fine oats for their horses.

"Let as much rice as possible be secured immediately.

"Let measures be taken for securing a large importation of wheat, oats, rice, &c. immediately after the ensuing harvest.

"Let returns be procured of the quantity of food in each district of Great Britain and Ireland, and all the adjacent islands; and let those districts which are most deficient be assisted without delay.

"Let all gentlemen, who are magistrates, be urged to return to their country residences, and reside there during the next six months; and to pay the closest attention to the peace and order of their neighbourhoods.

"The clergy, also, should be strongly pressed to repair to their respective parishes, and superintend the distribution of the relief afforded to the poor.

"Farmers should be warned to take in their wheat stacks, and millers to keep no large quantities of corn or meal in their mills. And all should be apprized, that the best of all charities is the finding work for every man, woman, and child, who want work.

"The volunteer corps should be exercised, *and shown to be in readiness*, in case of any tumult. And in stationing the regulars and militia, attention should be paid to those populous manufacturing towns where disorders are most likely to arise.

"Newspapers should be watched, and mischievous paragraphs about artificial scarcity, combinations to keep up the price of corn, &c. be punished, if punishable; and counteracted by other paragraphs calculated to sooth the minds of the populace.

"There is often great oppression in the manner of paying the common people. Either they are not paid regularly, or they are compelled to go to a public house to be paid, and so are tempted, if not compelled, to spend some of their money in liquor; or, instead of being paid on Saturday evening*, (as they always should be) they are obliged to walk a mile or two on Sunday morning to receive their money, and are kept waiting, till they are prevented buying their Sunday's food, or going to church. Sometimes two or more are paid by one bank note, which they cannot divide without paying some body for changing it.

"Lastly, unless some effectual measures be taken to check the progress of vice, all our other efforts must be ineffectual.

"The non-residence of the clergy;

"The profanation of the Lord's day;

"Lotteries and gaming houses;

"Too many public houses;

"The publication of trials for adultery, and other lewd pamphlets, or prints;

"The vast number of beggars and idle vagrants, who live by pilfering;

"All these call loudly for the attention of our governors and legislators."

* Mr. Bowdler's custom was to pay his labourers on *Friday Evening;* and this has been introduced in some places with manifest advantage to the poor.

It may be pleasing and instructive even when the state of the country is extremely different, to read the opinions of a sensible man, who was distinguished by a remarkably practical and useful turn of mind. With the same view, some hints are here added respecting loan and taxes, which were committed to paper about the same period.

"NEW COINAGE.

"If the intrinsic value of any coin be greater than its nominal value, it is obvious that such coin will not remain long in circulation, since it is the interest of individuals to melt it. If the intrinsic value of our coin be greater in other parts of Europe than its current value in Britain, it is equally obvious that such coin will not remain long in Britain. The English gold and silver coins, being liable to both these objections, are not well calculated for a permanent circulating medium. This inconvenience might be remedied by altering the standard of our gold and silver coin; but this would have an ill effect on our exchange with foreign countries, where the standard of our coin is well known, and where it is bought and sold by weight. The same end may as easily be obtained by lessening the weight of our coin. The guinea, when coined, now weighs 5 dwts. 9½ grs., and passes current weighing 5 dwts. 8 grs., for 21 shillings. Fix a time by act of parliament, after which the present guineas and half-guineas shall not pass current; and in their stead, coin similar pieces, to be called pounds and half-pounds, let the pound weigh when coined 5dwts., and pass current for 20 shillings; let the half-pound weigh 2 dwts. 12 grs., and pass current for 10 shillings; let crown pieces be coined of silver, weighing 18 dwts.; half-crowns

weighing 9 dwts.; shillings weighing 3 dwts. 14 grs.; and sixpences, 1 dwt. 19 grs. By making the pound piece or guinea pass for 20 shillings, and the half-pound or half-guinea for 10 shillings, all accounts would be much simplified, and the changing gold for silver rendered more easy.

"By altering the weight as proposed above, a saving would be made to the public, which would pay all the expences of the re-coinage, &c. Especially if the fees of the officers of the mint were reduced, or commuted for a fixed sum; which they ought to be, if they are as great as commonly supposed."

Mr. Bowdler was, as has been before observed, an excellent arithmetician. He was particularly fond of decimals, and often regretted that this mode of calculation was not more in use. This led him to suggest that all our weights and measures should be divided in this manner, which has actually been, at least in some degree, effected in a neighbouring country. The simplicity and uniformity which might be thus introduced, would undoubtedly be very desirable. But long established custom is too strong to be subdued even by absolute power.

"LOAN.

"Let money be borrowed upon annuities, of which as many as possible should be for one, two, three, or four lives in being; the rest for different terms of years, none longer than 80. Thus, this debt would pay itself off in that space, except, perhaps, a very few of the life annu-

ities. Let offers be made to the present stockholders, of turning their stock into such annuities, giving them their option of the various kinds of annuities, and a small advantage in the exchange. By these and similar means a great part of the national debt would be put into a course of self-payment. Let all ministers be prohibited by act of parliament, or a standing order of the House of Commons, from bringing in any bill for the future, to borrow money on a perpetual annuity, or one for any longer term than 100 years.

"In a short time, the 5 per cents. will be redeemable. Should that event take place in time of peace, the funds must then be at such a price as to make it worth while for government to redeem them. This would probably raise the other stocks so much, as to make it worth while to redeem the 4 per cents. also; as these events must produce a considerable rise in the 3 per cents., it is obvious that any debt may be funded *then*, at less expence to the nation than *now*. For this reason I would not fund now more than is unavoidable. But an annual income must be provided, sufficient to pay the interest of the unfunded debt. Let the bank be induced to advance as much as it can with propriety, by giving it liberal terms; agreeing to pay its advances by instalments, or to pay a certain part at any time, upon six months' notice. I would also issue exchequer bills to the largest possible amount, carrying 3*d.* a day interest for each 100*l.* payable at six months' notice, after the end of a year from their date, and make a proportion of these for 50*l.* each, if not smaller. By so doing, when they became known, a vast quantity of them would be kept in the country, by bankers, tradesmen, farmers, servants, and others, who know not how to employ their money. Let

the interest of these exchequer bills be reducible on six months' notice.

" All the money that could be raised by the means above mentioned would be redeemable at the time most advantageous to the public. And as this would lessen the bulk of the permanent loans, it would tend to raise its credit.

" Keeping the same object in view, I would throw as much of the loan as possible on 4 per cents., which would be reducible like the other 4 per cents. And some part might be raised by annuities, either for lives or for different terms of years.

" I would suffer no lottery of any sort, either in England or Ireland; and would renew and enforce the laws against every species of gambling.

" Unless the morals of the people can be mended, this country must fall. Nothing tends more to corrupt their morals than gaming. It must, therefore, be checked, cost what it may to check it. But the fact is, that the gain by lotteries is fallacious. Place on the other side, what it costs government to prosecute the crimes which the lotteries create; the loss to the nation by the idleness and mischief they occasion; the damp they throw on industry, and on the funds, and I am persuaded they are a loss to the public even in a pecuniary view.

" Were lotteries abolished and gaming checked, a vast sum, which is now wasted in the most gross debauchery, would be employed in trade, or laid by in exchequer bills. But if there must be a lottery, let it be for as large a sum as possible, and let the prizes be paid in such exchequer bills as before mentioned.

" TAXES.

" Let the whole code of tax laws, and their collection, be thoroughly inspected. Let the most productive and least

burthensome taxes be increased. Let such as are ill-collected be improved if possible. Such as are unproductive and unimprovable be repealed. Let such as are oppressive be modified.

"By such a careful revision of all the taxes, it is conceived a large addition might be made to the revenue, without additional expence or trouble in the collection, and without additional burthen on those who before paid honestly what was due.

"The post-office, in particular, seems capable of great improvement.

"Abolish franks entirely; or if this can't be, let no letters go free but such as are addressed *to* a member of parliament, *and to no other person whatever*. All newspapers to pay 1*d*., but with a penalty if any writing. Abolish the distinction of single and double letters, which produces endless discontents, or goes on a false principle. Call them all packets, and let every one pay by weight. Let a packet not exceeding half an ounce avoirdupois pay for the short distances 4*d*.

If it goes above	20	miles,	6*d*.
- - -	40	- -	7
- - -	70	- -	8
- - -	100	- -	9
- - -	200	- -	12

"Let there be no difference whether packets pass through London or not, or go by the general or cross post.

"Let an ounce packet pay half as much again as a half ounce, abating fractions; two ounces, half as much again as one ounce; four ounces, half as much again as two ounces; eight ounces, half as much again as four ounces; and so on in the same proportion.

"This tax would fall heaviest on single letters, great part of which are letters of compliment, or the like. But it would enable bankers and traders, &c., to send bills, accounts, and small samples, cheaper than they can at present; and would provide a safe conveyance, at a moderate price, for heavier articles of value, as deeds, &c.

"Let all the turnpikes be taken into the hands of the public, and let the military and a proportion of militia (if wanted) be employed in repairing the roads.

"Turnpike roads in general are now in pretty good condition, and might be kept up at a moderate expence.

"The improvements still wanting are chiefly such as exceed the purse of any particular district, and the abilities of its commissioners. Such are new cuts, new bridges, levelling great hills, or the like, which should be done by able engineers.

"Let all sums lent on turnpikes be funded, and all the tolls of the kingdom be made a security for the amount.

"This would be a popular measure, as many of the little turnpikes are unable to pay any interest, and many more are unable to pay off the principal; while many of the great turnpikes could pay the whole debt due on them, but are *obliged* not to pay it, in order to be entitled to renew their acts when they expire.

"Carts and waggons being necessary for trade and agriculture, the tolls on them should not be increased, but might be equalised and new modelled. The tolls on sheep, oxen, &c., should not be increased for a similar reason. But the tolls on horses not drawing might admit some increase, and the tolls on horses drawing coaches, chaises, and the like, might be raised very considerably. The increase on single horse chaises should not be great, as they are seldom used by the opulent. But let every coach, chaise, &c., drawn

by two horses, pay one penny per mile; if drawn by four horses, twopence; and if by more, sixpence. This would produce a considerable revenue, would fall almost wholly on the higher classes, and would not be much felt by them.

"*Let all tolls be doubled on Sundays.*

"The whole of this plan respecting turnpikes could not be immediately adopted, as it would require time to arrange it. But double tolls on Sundays might be laid on at once, and might furnish useful data for judging whether the rest of the plan be eligible.

"A dog tax is almost universally called for. The national annual loss in sheep and lambs killed by dogs is enormous. So is the consumption by them of food fit for the use of man. The accidents and alarms from dogs mad, or reputed mad, are also very great and numerous.

"Let 2*s.* 6*d.* be paid annually for each dog, and let the tax be collected in each parish by the churchwardens, one half of the produce to go to the public, and the remainder in aid of the poor's rates. If the taxes on servants, horses, or carriages were collected in the same way, they might, perhaps, be made more productive, one half of their additional produce might go in aid of the poor's rate.

"An additional halfpenny on each newspaper.

"Ten pounds to be paid for every coach, chaise, &c. drawn by two or more horses, whatever the number of wheels. Five pounds if drawn by one horse.

"Curricles, though they have but two wheels, are used only by the great, while four wheeled chaises drawn by one horse, are used only by the middle class, or such as can't afford a pair of horses.

"Let every person keeping more carriages than one, drawn by two or more horses, and not let for hire, pay for the first, 10*l.*; for the second, 12*l.*; for the third, 15*l.*;

and for all others 20*l.* each. And half as much for those drawn by one horse only.

"Make the tax on legacies above 100*l.* compulsory."

In the year 1783, when the minds of men were much occupied with endeavours to recruit the finances and restore public credit, Mr. Bowdler put upon paper some thoughts upon these subjects, among which he proposed to lay an equal land tax of 1*s.* in the pound, instead of the then 4*s.* aid; and he proceeds,—

"Whenever the land tax is thoroughly reformed and settled, let every land owner be permitted to buy it up from his own estate. The land tax is a very disagreeable quit-rent, payable out of all landed estates, subject to increase and to litigation. Gentlemen are commonly glad to give almost any price for a quit-rent issuing out of their land. In time of peace, therefore, it may be supposed that the land tax would be readily bought up at 35 years' purchase. Let us try the effect this would have. Take the land tax as it now stands at two millions, and allow that 1½ million of this comes into the public purse. Two millions at 35 years' purchase, would produce 70 millions of money, which would redeem 100 millions of 3 per cents. at 70, and save an interest to the public of three millions a year, from which deduct 1½ million, the net produce of the land tax, and there remains a clear saving of 1½ million. I am aware that the whole of the land tax would not find purchasers, and that many difficulties and objections would occur in and out of parliament; yet, with good conduct, I apprehend this plan might become practicable to such an extent as to be attended with great advantage to the public."

Mr. Bowdler was desirous, even in that early day, to propose an universal property tax, considering it "the most fair and least oppressive of any whatever;" and said, "it might be rendered most popular by abolishing a number of the least productive and most oppressive of the present taxes, and of such as are most expensively collected."

But though Mr. Bowdler's attention was frequently turned to these subjects, it was in a religious view that he chiefly considered the state of the country; and it excited in his mind much serious apprehension and anxiety. He saw in the distress under which the people suffered a visitation from above which was intended to correct them for their sins; a warning, which, if unheeded, might bring upon them more fearful calamities. He was, therefore, continually employed in devising some means which might tend to produce a reformation in manners and religious principle, as the only mode of obtaining the favour of God. With this view, in the year 1796, he addressed a letter to the Archbishop of Canterbury, in which he expressed the deep regret and most serious alarm with which he saw pure religion and genuine episcopacy attacked with zeal and obstinacy, and his fears for the consequences to the church and constitution, unless extraordinary exertions were made in their defence.

"What I would wish," said he, "to impress strongly upon all, is—That it is the duty of every man to exert his utmost powers and abilities, without loss of time, to stem that torrent of corruption, infidelity, and dissoluteness, which have drawn down the judgments of God upon that part of the world called Christian. Convinced that those judgments have been occasioned by the corruptions in the principles and practices of Christians, I am also convinced that the reformation which alone can remove them, is the reformation of principles and morals. I am ill qualified to point out the best and most effectual means of procuring such a reform. But I am confident no *palliatives* can succeed, and still less *temporising* or *procrastination*. Zeal must be opposed to zeal, and exertion to obstinacy. '*Vigilantibus non dormientibus*,' is true in divinity as well as in law. If the exertion be all on one side, if we sit still while the enemy batters our gates, there needs no prophet to foretel the event. Now, if ever, the soldiers and servants of Christ must put on their whole armour, and fight manfully for the faith."

Mr. Bowdler proceeds, with great deference, to offer various points to the consideration of the Archbishop.

"In spite of all the arts of his enemies, the king's conduct as a man and a Christian has been such that besides his influence as king, his personal character stands very high, and his example has great weight. If it were suggested to him to call the attention of his parliament to this subject by a speech, stating the absolute necessity of a general and effectual reformation of manners, and recommending to both houses, and particularly to the bishops, to consider

what measures may be fit and proper to promote such a reform; declaring at the same time his resolution to discountenance vice to the utmost of his power and influence, and, in particular, to suffer no one of profligate manners to be near his person: such a step would, I conceive, have great effect at this time, and might be enforced by laws against the most crying sins of the age."

He goes on to propose that adultery be punished without regard to rank or sex; and the guilty person, whether male or female, be rendered infamous and incapable of marrying and of inheriting land; — that gaming be punished by fine and imprisonment; — that the observation of the Lord's day be enforced by some new law, and the law be printed and dispersed gratis throughout the kingdom; — that oaths be abolished, except in courts of record, and even there that the use of them be limited, and that when used they be delivered by the judge himself, the whole court standing up; in all other cases, that he who is called upon to swear, sign a declaration of the truth of what he is about to say or attest, and the penalties of perjury be attached to such declaration. To these he adds a desire that some regulations should be made to enforce the residence of the bishops within their dioceses, and of the parochial clergy upon their benefices; concerning a visitation to be made by the bishops of every parish; the administration of the rite of confirmation in so many places as to put an end to

the crowd and confusion that too frequently attend it; the regular celebration of divine service; and lastly, the compelling the clergy to wear constantly some such part of the clerical habit as may clearly distinguish them from laymen. Mr. Bowdler concludes:—

"Being fully persuaded that some *new* and *striking* regulations are necessary to rouse the nation to a sense of its duty, and some essential reformation both of principles and practice to avert the impending judgments of God, I have ventured to submit the foregoing to your Grace's inspection. It has been suggested to me, that should such measures originate from the bishops, they might not meet with effectual support in the cabinet or in parliament. The curate's bill seems to prove the contrary. Indeed I am convinced those who have most influence, would neither dare nor desire to resist any well-digested plan coming from such authority; but, on the contrary, would gladly promote it. I am also persuaded, that such exertions would be received with gratitude and applause by the greater part of the nation. Many are but too apt to charge the bishops and clergy with indolence and negligence, and to attribute our corruptions and vices to that source. Such imputations would be effectually refuted by such exertions.

"I humbly entreat your Grace to pardon the presumption of this address. I might screen it by a fictitious signature; but in such a cause, I doubt if I ought to use such a subterfuge; and your Grace's kindness on a former occasion emboldens me to subscribe myself your Grace's

"Dutiful and obedient servant."

Copies of this letter were enclosed to Bishops Porteus and Horsley, with the former of whom Mr. Bowdler had at that time only a slight acquaintance; the latter was his neighbour, and often met and conversed with him, with a marked kindness and an easy familiarity. The reader may, perhaps, feel some little desire to see the notice taken of the letter by these distinguished prelates, which will also preclude the necessity of making any observations upon it.

"Fulham House, Nov. 28, 1796.

"Sir,

"About a week ago I received the favour of your letter, enclosing a copy of one which you had written to the Archbishop of Canterbury, and which I have read over more than once with great care and attention. The matters of which it treats are undoubtedly of the highest and most serious import, and I shall most assuredly give them all the consideration which they so well deserve, and shall take as early an opportunity as I am able of conferring upon them with the Archbishop. After this, I shall be very glad of an interview with you when I remove to London for the winter, as subjects of this sort are much better discussed in conversation than by letter.

"In the mean while I may venture to go so far as to say, in general, that some of the evils you point out are not, in my apprehension, so great or so extensive as you seem to imagine; that several of the remedies you propose are, I fear, impracticable; that more exertions have been made for the removal of these grievances by the bishops and the clergy than you appear to be aware of, and that

they have met with obstacles which have defeated their best endeavours.

" To instance only in one particular:—

" The necessity of preserving the sanctity of the Lord's day, and of preserving it from all profanation, is a point in which all men, even some who are no friends to religion, seem to be agreed, and in which one should imagine there would be no difficulty to encounter. Yet I know by experience that this is very far from being the case. About ten or twelve years ago I brought a bill into parliament to put a stop to public amusements on Sunday evenings, which about that time were growing much into fashion. The bill passed both houses, though not without a good deal of opposition. But on my expressing a wish that some clauses might be introduced to prohibit the travelling of wagons, stage coaches, &c. &c., and to restrain all persons from exercising their worldly occupations on the Lord's day, I was assured, that if I attempted any thing of that kind it would probably overthrow the whole bill, and destroy all the good effects I expected from it. Since that time attempts have been made to introduce bills to prevent all such enormities by increasing the penalties upon them. But it was found, that no such bills would be suffered to pass; and it was with the utmost difficulty that an act was obtained a few years ago to impower the bakers in London and Westminster to refuse baking on Sundays *after one o'clock*, that they might at least be able to go to church one part of the day. At this moment I am myself endeavouring to suppress some new profanations on the Lord's day, and applying to the magistrates for that purpose, but very much suspect I shall not be successful.

" I mention these few facts merely to show, in a very strong case, that what appears to be highly reasonable and

essentially necessary for the support of religion, cannot always be accomplished, even by the most strenuous efforts.

"I am, Sir, with great regard,

"Your most faithful and obedient servant,

"B. LONDON."

"Dear Sir,

"I return you many thanks for the communication of your letter to the Archbishop of Canterbury, which I have repeatedly perused with great attention, and heartily wish that the practicability of the measures were equal to the importance of the object. I fear the depravity of manners is in many circumstances beyond the reach of law. The maxim "Quid leges sine moribus vanæ proficiunt," is of a deeper import than at first appears. Laws will be of no effect, and of less effect, I am persuaded, in proportion as they are severe, when the manners are such that the general sentiment holds the object of that severity of the law in no abhorrence. The courts of justice are now enforcing the laws against gaming with some success. However general the practice of gaming may be, there are hardly any of those who practise it that are not ashamed of it; and for this reason, that it creates a suspicion of poverty. Laws, therefore, will be successful against this practice; because, however general, it is reprobated by the public mind. But against adultery laws will not be successful, because adultery is not reprobated by the public mind. I doubt whether a new statute upon the subject could be carried. Certainly not one that should make the punishment corporal. I think a law restraining the delinquent party from forming a new marriage before the death of the former consort, might have a good effect. But yet it would deserve serious consideration, whether such a restraint might

not be a temptation to private murthers. The Jewish lawgiver found it necessary to accommodate his laws, upon this very point, to the hardness of the hearts of the people.

"I hope that the Curates' act will promote the residence of the parochial clergy; and their residence seems the most likely means to revive the attention of the laity to religious ordinances.

"I remain, dear Sir,

"With great esteem,

"Your very faithful and obedient humble servant,

"S. ROCHESTER."

Deanery, Dec. 8, 1796.

To these letters, both of which are characteristic of the writers, Mr. Bowdler replied in a manner equally marking his own character. It may be sufficient to quote from his answer to the latter:—

"Being fully persuaded that human laws are inefficient, when the divine law has become obsolete, and the morals profligate, my idea was, by some striking public measures, to open the eyes of the people, and draw their attention to the immoralities of the age, and by every possible means to revive the knowledge of the divine law, and the regular practice of the externals of religion; and then to call in the aid of the civil power, and coerce by penalties those whom better motives could not influence. Every check of gaming must give pleasure to all honest minds. But, I fear, what has yet been done can avail little: it does not go to the root of the evil. We cannot expect our servants to abstain from those vices which we practise. If gaming be

permitted in St. James's, it is in vain to attempt to abolish it in St. Giles's.

"With regard to adultery, as it was punished capitally by the Jewish law, some think it ought to be so punished among us. But milder penalties may suit these days better. I wish they were such as tended to render the guilty parties contemptible or infamous; for certainly they can avail little, unless the public mind be impressed with a sense of the heinousness of the vice, and of its pernicious effects. But surely such a sense does *exist* and might be *strengthened*, if those who have the greatest influence would show a marked disapprobation of this crime.

"I remain, with great respect,
"Your Lordship's
"obliged and faithful humble servant,
"J. BOWDLER."

Another subject soon after presented itself to Mr. Bowdler's attention, and he pursued it diligently for some time. The able and indefatigable author of the "Guide to the Church" having been assailed somewhat rudely by Sir Richard Hill, in what the worthy Baronet was pleased to call an "Apology for Brotherly Love," Mr. Bowdler addressed a letter to the former, which led to a short but friendly correspondence. The object of this letter was partly to testify the writer's assent to the principles maintained in the "Guide to the Church," and partly to recommend the publishing of an abridgement of that work, in order to procure for it a more general perusal. But the corre-

spondence led to a suggestion, that an useful publication might be put forth in the form of an "Address to those sincere and pious Christians commonly called Methodists, occasioned by Mr. Wilberforce's View of professed Christians, Mr. Daubeney's Guide, and Sir Richard Hill's Apology; stating the true notion of the church, and proving it shortly from Scripture, the primitive fathers, the best modern divines, and the liturgy &c. of our church; showing how exactly this notion agrees with Mr. Daubeney's book, and how it differs from the two others, particularly the last: from thence proceeding to do the same by the doctrines of justification, faith, &c. proving by a collation of texts from all parts of the Bible, that all our sectaries err by taking up peculiar notions from some one *favourite part* of Scripture, and not attending to the true scope and meaning of *all its parts fairly compared and fully considered*; which, when so compared and considered, prove to demonstration, that repentance, faith, and obedience are the terms on which God has promised to man pardon and salvation." This subject did not pass away with the hour which suggested it. It occupied much of Mr. Bowdler's attention, and he drew out at greater length the heads of such a publication as he had proposed, under the title of "Prevailing Errors and pure Religion." The separate heads or contents were these: —

" INTRODUCTION.

" CHAPTER I.

" On Atheism, Deism, Natural Religion, Morality.

" CHAP. II

" On Conscience, Enthusiasm, Superstition, and Church Authority.

" CHAP. III.

" Of the Romish Religion, or Popery; the Greek Church; and the Protestant, or Reformed Religion.

" CHAP. IV.

" Of partial Christianity: — Unitarians, Socinians, Arians.

" CHAP. V.

" Of the different Sects among Protestants: — Quakers, Anabaptists, Independents, Presbyterians, Moravians, Methodists.

CHAP. VI.

" Of the Old and New Testaments; Tradition; Church Unity, Government, and Establishment.

" CHAP. VII.

" Of Gospel Christianity."

A work of this kind, adapted to general perusal, plain without being inelegant, comprehensive and convincing without any boastful display of learning, might have excited much interest and attention. It might at all times produce beneficial effects by pointing out errors and the dangers arising from them, and teaching the truth and the importance of maintaining it. It were well if some

vigilant watchmen of the true Israel would continually, from time to time, give notice of the dangers which arise. The visitations holden at stated seasons afford to our spiritual rulers an opportunity of conveying information to the clergy concerning the state of the church; and, perhaps, it were not amiss, if such information were conveyed to the public frequently in a more popular form; not for the purpose of exciting disputation, or filling them with that knowledge which puffeth up; but to put them constantly upon their guard against the errors and false doctrines which are continually arising; and to excite in them a lively interest and quick feeling on the subject of pure religion, and a strong attachment, on sound principles, to the church which teaches it.

There is one subject mentioned above to which Mr. Bowdler was in the habit of frequently adverting, namely, the danger of taking partial views of religion.

"People fall into error," says he, "by taking only particular passages of the Scripture, and not considering the whole scope of it. Some finding, that God is love; that to love God with all the heart, &c. is the great commandment — make love every thing. Others reading, that by faith we are saved; that he that believeth shall be saved, — make faith all. Others observing, that we are told it is the Spirit that quickeneth; that the days come when they shall worship God in spirit, — despise all outward forms and ordinances, and even those very sacraments which Christ

himself instituted. Others again, taught by St. Paul, that charity is greater than faith or hope; and by our Lord himself, that in the day of judgment the enquiry shall be, whether we have fed the hungry, visited the sick, and the like, — conclude most rashly, that our good works can save us; and say, with our excellent poet, but execrable divine, —

' For modes of faith let graceless zealots fight.'

" Now all these are errors; and all errors in matters of the highest moment are dangerous. If, instead of dwelling on some detached parts of Scripture, they would read the whole attentively, they would see that all these are necessary, and none of them may be omitted," &c. &c.

Some of his thoughts upon these subjects he afterwards put in print, and distributed among his friends, as cautions to the readers of a work which had then appeared, whose author he conceived to be, in some degree, under the influence of religious enthusiasm, which he used to call " religion run wild."

" Reason instructed by revelation, and assisted by the grace of God, will teach a man true religion, and keep him steady in the faith and practice of it, so long as his passions, appetites, feelings, affections, and imagination are kept in due subordination. But if any of these overpower reason, the man becomes liable to run into all sorts and degrees of error and mischief, in proportion to the nature and strength of the prevailing power. If these things be so, they will account for the leading error, and most of the other errors

contained in this work. It is an able apology for the persons calling themselves evangelical clergymen; and its aim is, to induce all sober, serious members of the church of England to unite with them, and with sectaries of all denominations, in order that thereby vital religion may spread.

"But this author appears to be ignorant of that which should form the basis of such a plan; I mean the constitution of the Christian church. For he does not consider it as a regular society, under officers duly authorised to govern it according to certain fixed laws and ordinances; but as consisting of a number of distinct sects, differing from each other in many important points both of doctrine and discipline, and most of them governed by rulers of their own appointment. But is this the doctrine of the church of England? Was it the doctrine of any part of the Christian church, for fifteen hundred years after Christ? Or is it the doctrine of the holy scriptures? In them we have a full account of another form of church government, established by God himself among his own peculiar people; by which it appears, that in every part of the Jewish church the most exact order prevailed; and what makes this the more to our purpose, is, that all its principal ordinances are types of Christ and his church. The form of church government was the same; the high priests, priests, and levites, answering to the bishop with his priests and deacons. And let it not be forgotten, or remembered without awe, that an attempt to alter this form was punished with death, and that by one of the most tremendous miracles recorded in the Bible. Happy would it be for themselves and for the Christian world, if those who are inclined to introduce novelties into the church, would recollect the fate of Corah and his company.

"In exact agreement with the scriptures as illustrated by the uniform doctrine and usage of the first and purest ages of Christianity, the church of England teaches her sons that the Christian church is one holy universal society, founded by Christ himself, and settled and established by his Apostles under the immediate direction of the Holy Spirit; governed by Bishops, deriving their own authority from Christ and his Apostles, and empowered to give the like authority to others, and to appoint under them two other orders of ministers, *viz.* Priests, or Presbyters, and Deacons; and with their assistance to administer two Sacraments, instituted by Christ himself, and generally necessary to salvation: — Baptism, by which we are made members of Christ and of his church, and enter into covenant with God, professing our belief in the blessed Trinity, and promising to obey all the divine laws: and the Holy Communion, wherein we renew that covenant, and receive grace and strength to enable us to fulfil the same. It teaches us also the great danger of listening to false doctrines, and of forming schisms in the church, which it classes with other heinous sins, and calls on us to pray to our good Lord to deliver us from them.

"Now let us compare this account with the work in question. Instead of considering the church of England as a part of the universal church continued down from the days of the Apostles to this time, the author calls it a fabric *produced and founded* by the reformers. Of Bishops he takes little notice, and plainly does not consider them as essential; whereas the primitive doctrine was, *Where there is no bishop there is no church.*

"Of Baptism he also speaks little, and not well; for he does not state it to be, as it is, the only mode of admission into the church, appointed by Christ himself.

"Of the Holy Communion, I believe, there is not the least notice taken throughout the whole work; though eighty pages of it consist of instructions for young Clergymen, and a greater number are spent on the subject of preaching.

"By this author's own account, it is plain, that though there are very worthy men among the *Evangelical Clergy*, as he calls them, yet that, by taking a peculiar name, (which, by implication, casts a dreadful and very unjust stigma on all the other clergy of the church of England,) by holding meetings unauthorised by their Diocesans, and by various parts of their proceedings, they are decidedly schismatical. It also appears, by his own admission, that some of them are Calvinists and rank enthusiasts. Yet he states things as favourably as possible towards them, and very unfavourably, and indeed unjustly, towards the rest of the clergy of our church.

"Of our ecclesiastical constitution he speaks very unworthily; and though he strongly censures lay preachers and those appointed by unauthorised persons, he seems to admit of preachers who have never received episcopal ordination; and yet does not attempt to show what other ordination is valid, and what is not.

"He wishes for union, and seeing no prospect of bringing back the dissenters to the church, he recommends the church to unite with them, by *compounding, qualifying, &c.*

"Now, for sober, sound Christians to unite with enthusiasts, and countenance false doctrine, heresy, and schism, is surely innovation. And what would be the consequences of this plan? Calvinism and enthusiasm would immediately spread far and wide, among both clergy and laity. A division would take place between the Calvinistic and Anti-Calvin-

istic clergy. The former would join their brother Calvinists among the dissenters, and, having no real regard for Episcopacy or any outward ordinances, the church of England would be overturned, and probably the monarchy with it; and things would revert to the state in which they were during the great rebellion: in a word, all would be confusion; the usual consequence of doing evil that good may come: a mode of reformation which God has forbidden to man, and which, therefore, we cannot expect to prosper.

"But the union so strongly and frequently urged and enforced in Scripture, is not the union of various sects differing from each other in doctrine and discipline, but uniformity *in those very things.* One Lord, one Faith, one Baptism; — no schism in the body; — mark those which cause divisions and offences, and avoid them; — all must speak the same thing; if one says he is of Paul, and another, he is of Apollos, are they not carnal?"

The same work gave occasion to some remarks on distinguishing between errors and those who hold them.

"If there are any (and I fear there are some) who have not yet learnt to maintain truth with firmness, and still be in perfect charity, not only with those who may not see things exactly in the same light, but with *all men*; they have not yet learnt true Christianity, and whoever teaches them *this*, does a good work. But the more common and dangerous error seems to me to be, the confounding *persons* and *things*, applying that charity to *error*, which is only due to the *erroneous*, and fancying that error is of little importance, because amiable people are erroneous. A heretic, a schismatic, a Calvinist, or an enthusiast of

any sort almost may be very amiable, and must always be an object of true Christian charity; but heresy, schism, Calvinism, and enthusiasm are most dangerous errors, and we cannot be too much on our guard against them; and, therefore, any work which represents them otherwise, or attempts to soften them down, is of a very pernicious tendency; and so are (for the same reason) all attempts to unite members of the church of England with enthusiasts, dissenters, &c.; as in the bible society, the mission societies, and the like; which have, also, another very mischievous tendency, viz. the bringing down the church of England to a level with dissenters."

One more paper shall be produced, occasioned by a book, the object of which was to set up the moral truths of the gospel, exclusively, as sufficient to salvation. The remarks are made in a letter to a lady.

"My dear Madam,

"I beg leave to return your book, for I cannot approve it. The author is plainly a Scotchman, and probably an Unitarian; for he lays aside, as *dark mysteries*, all the great fundamental doctrines of the gospel, and endeavours to persuade us, that repentance and good moral conduct are sufficient to save us; whereas, the terms on which salvation is offered to us in the gospel, are *faith*, *repentance*, and *obedience*. We must believe in Jesus Christ; not merely that he was a true prophet, but that he was the Son of God, that being God he took our nature on him, and by his death made an *atonement* for the sins of all mankind; and that it is through his *merits only*, and *not our own*, that we can obtain pardon and salvation. But, in order to

obtain these, we must, also, obey his commands; which are, to repent of all our sins, and forsake them, and to live soberly, righteously, and godly; and, in order so to do, we must use those *means* which Christ has appointed for obtaining the assistance of God's grace and Holy Spirit, without which we are not able to resist the temptations of the world, the flesh, and the devil:—and the chief of those *means* are,

"1st, Water baptism, by which we are cleansed from sin, and made members of Christ's church, and, as such, children of God, and heirs of heaven.

"2dly, Prayer, and especially public prayer, in the church.

"3dly, Reading, or hearing the holy scriptures.

"4thly, Receiving the holy communion, in obedience to our Lord's express command, whereby we are made partakers of all the benefits of his death; our souls are strengthened and refreshed, and we are enabled to work out our salvation.

"This I take to be the doctrine of the gospel; and that it is as great an error to say, that we can be saved by our own good works, without faith in the merits of Christ, as to say, we can be saved by faith, though we lead wicked lives.

"I am also shocked at the manner in which this author presumes to censure the Psalms; and the sly way in which he endeavours to set us against our most excellent liturgy (without even naming it), by charging it most falsely with many absurdities.

"That the Psalms being written by kings and prophets, three thousand years ago, contain many passages not applicable to us and our state, is not wonderful; but where else shall we find such helps to devotion, such comfort in affliction,

such noble hymns of praise and thanksgiving? No; in sorrow, in sickness, and in danger, I will still say — 'In thee, O Lord, have I put my trust,' &c. &c. Psalm lxxi. 1, 2. When the sense of my past sins oppresses me, I will cry out—'Have mercy upon me, O God, after thy great goodness,' &c. &c. Psalm li. And when my heart overflows with gratitude to God, for all his great and undeserved mercies, I will exclaim, 'Praise the Lord, O my soul, and all that is within me praise his holy name,' &c. &c. Psalm ciii.

"Now, I declare, that these passages occurred to me without almost any consideration or selection. Read, then, *these three psalms*, and then say, whether you would part with them for any consideration. As for our Liturgy, next to the word of God itself, (from which, indeed, most of it is taken) it has long been my admiration, and will, I hope, be my companion and my support to the last of my days. There is much good sense, and many just remarks in this book; particularly in what is said of enthusiasm; but there are also many errors, and some of them very dangerous ones, besides the great radical defect, the making moral conduct the whole of religion, to the exclusion of a right faith. For instance, what can be less true or more dangerous, than insinuating that to spend much time in attending public worship, in private prayer, and the other exercises of religion, is mis-spending those hours which might be better employed in the service of our fellow creatures, and that those who do so, are apt to neglect their duty to their family and their neighbours, and a proper attention to their worldly concerns? Is this so? Are there any people who are more attentive to their worldly affairs and their families, more charitable to the poor, or who take a more active part in the various duties

of life, than the sober, serious Christians, who are constant and regular in their attendance on public worship and the sacrament, who never fail to call their children and servants to family prayers, morning and evening; who never omit their private devotions, and who allot some portion of each day to reading the word of God? Who are more loyal subjects, more faithful to their marriage vows, more dutiful as children, or servants, or more correct in their whole conduct?

"Upon the whole, therefore, I cannot but consider this as an erroneous work, and capable of doing much mischief, if it should fall into the hands of the young or the ignorant.

"That you and I may never undervalue faith, or rely on the worth of our own good deeds, but firmly believing in the atonement made by our Redeemer, trusting in his merits, and constantly endeavouring to do his will, may, through the mercy of God, be admitted into his kingdom in heaven, is the earnest wish and prayer of, &c."

In labours of this kind, Mr. Bowdler sometimes employed his vacant hours, chiefly with the view of guarding the minds of his younger friends. In controversies he meddled but little, excepting so far as his anxiety to watch over the principles of his children, or of others nearly connected with him, might render necessary. When any thing, however, arose, in which important practical consequences were involved, his attention was soon excited. Of this nature was a discussion respecting the religious education provided at our public schools, occasioned by a sermon preached by the present dean of Winchester, which contained some

severe remarks on the mode pursued at Eton, and at the other great schools. This was followed by the bishop of Meath, in preaching before the Society for promoting Christian Knowledge, who then took occasion to repeat the charge made by the former writer, and urged strongly the criminal neglect of religious instruction, where a due attention to it is so highly important. The occasion on which this sermon was delivered, ensuring it a very extensive circulation, Dr. Vincent, with a laudable zeal for the honor of a school to which his laborious life had been devoted, and indignant at an accusation to which he was not disposed to plead guilty, replied with some severity, defending the course pursued at Westminster, and elsewhere, as fully sufficient to rescue these schools from the smallest censure. This defence appearing to Mr. Bowdler haughty in its tone, rather than satisfactory in argument, and the subject being one of the very first importance, he put forth some "Remarks" on it, "with an attempt to state fairly the question, Whether the religious instruction and moral conduct of the rising generation are sufficiently provided for, and effectually secured, in our schools and universities?"—"*Maxima debetur puero reverentia*" is (as it were) Mr. Bowdler's text; he argues that much more is required than has been brought forward by Dr. Vincent, to vindicate public education at our schools and universities from

the charge of defectiveness in these important points. It is not necessary, in this place, to enter into the subject, several of the occasions of censure, mentioned in the pamphlet, having been since removed. The writer's opinions may be deduced from the following passage.

"In contemplating the characters of both boys and men in the higher classes of society, the most general and radical defects appear to be,—the want of *devotion*, and the not making Religion *the rule of life*. Too many, I fear, have not that habit, which ought to be taught in infancy, and continued till death; the habit of falling on their knees every night and morning, to ask pardon for past offences, and grace and protection for the time to come. Others again, though neither infidels nor profligates, seldom think of God or Religion, unless, perhaps, on Sunday mornings; trusting the whole conduct of their lives to their feelings, or to the imperfect, and too often false morality, which they have picked up from ancient, or (what is worse) modern philosophy; instead of subjecting every intended act, to be tried by the example and precepts of Christ. These evils, if I mistake not, have their origin in the neglect of *private Prayer*, and of *reading the Scriptures*. Every boy should be obliged to learn by heart a short form of morning and evening prayer, suited to his age and situation; and no pains should be spared to inculcate the duty, and enforce the practice, of repeating these as regularly as night and day return, meekly kneeling on their knees. In the lower forms, if one hour on Sundays, and festivals, and on one or two other days in each week, were devoted to the reading of the Bible, accompanied with a short explanation by the

master, and ending with just so much examination as might secure attention to the lecture, the best and most lasting effects might be produced. The boys would not only become acquainted with the historical facts, and moral maxims, but being freed for the time from the difficulties attending a foreign tongue, would readily receive the instruction, and relish the beauties, pointed out to their observation by the comment of the master. The same hour might in the higher forms be devoted to the study of the Greek Bible. And thus would they be furnished with the only sound and solid principles whereon to found their future conduct. But, alas! what can preserve them from the dangerous poison of impure ideas, adorned with all the charms of elegance and harmony, and presented to them mixed with the noblest sentiments of honour and virtue? No human power or wisdom—for 'he that toucheth pitch shall be defiled therewith.' And defiled they are, and defiled they must be, so long as such books are put into their hands.

"What then is to be done? Are we to banish from our schools most of the Latin, and several of the Greek poets? If the question be, whether the morals are to be corrupted for the sake of polishing the understanding, it admits of one answer only, on Christian principles. But is this case remediless? Why cannot these authors be cleared of their impurities, and rendered safe as they are delightful? In some instances this might easily be done, with little diminution of the bulk, and less of the beauties of their works. Of others, though more must be omitted, still the finest parts might be retained. And, surely, something may readily be sacrificed to so essential an object. One book, indeed, there is, which no art of man can render fit for perusal; but which, by a strange fatality, all boys are *com-*

pelled to read, and some to imprint deeply on their minds. Well would it be for them, and for the world, if the whole of it were committed to the flames. I allude not merely to its obscenities, though most detestable, but to its general plan and principles; particularly to that most dangerous of all artifices, the making virtue contemptible, by feeble sketches of correct characters, void of every brilliant quality; and vice popular, by combining it with wit and genius, and painting profligate characters in lively colours, calculated to charm and captivate the youthful mind.—How then can any clergyman justify putting Terence into the hands of his pupils?"

Many notes are added, which enter upon very important topics connected with the studies pursued at school and college, and the effects of them in after life. Among these is one which states the writer's notions respecting the proper mode of preaching to be adopted by the clergy, in a manner so exactly his own, that the reader may almost fancy he hears him speaking. After noticing the wide spread of enthusiasm, which has been carried into barns and fields, and introduced into churches and chapels, though in a milder tone; and the opposite error of preaching dry morality and the religion of nature, he goes on with allusion to these last:—

"Some among us have contended for a rule of life, distinct from the knowledge of God, and of his will, and called by them, *morality, ethics, natural law,* &c. And is

this that Gospel, which Christ commanded his disciples to preach to all the world? Was it to this our clergy pledged themselves at their ordination? Did they not then solemnly declare their persuasion that the Holy Scriptures contain all doctrine necessary to salvation; and their determination *out of the said Scriptures* to instruct the people committed to their charge; and to teach nothing as requisite to salvation, but what may be concluded and proved thereby? Did they not then solemnly promise to banish and drive away all erroneous and strange doctrines, and to be diligent in reading the Holy Scriptures, and in such studies as help to the knowledge of the same? And is it thus they fulfil their vows? And do they thus hope to counteract enthusiasm? Or can they expect the Grace of God to render such preaching effectual to the salvation of their hearers? If enthusiasm shall ever be conquered, it must be by those weapons, which it misapplies. Let its opponents lay before their flocks all the fundamental doctrines of Christianity—The Creation—The State of Innocence and Covenant of Works—The Fall of Man—The Redemption and Covenant of Grace—The Wickedness of the old World, ended by the Flood—Noah and his Family preserved, and the Covenant renewed with him—The World repeopled, the Confusion of Tongues, and Dispersion of the Nations—The Call of Abraham, his Faith—Isaac the Type of Christ—The Plagues of Egypt—Moses, and the written Law—The History of the Jewish Nation under its Judges and Kings—The Rebellion of the Ten Tribes—Their Idolatry and Dispersion—The Captivity of the Jews—Their Restoration—The Prophets, and their Prophecies—St. John the Baptist, the Precursor of the Messiah—Jesus the Mediator of the new Covenant—His Incarnation and Birth, his Circumcision, and Submission to the cere-

monial Law—His Manifestation to the Gentiles—His Temptation—His Miracles—His Prophecies—His Precepts—His Character—His Conduct—His Trials—His Sufferings—His Death, and the Atonement and Satisfaction thereby made for the Sins of the whole World—His glorious Resurrection, and triumphant Ascension.

"Nor let them fail to unfold the remaining Articles of our Faith—The Descent of the Holy Ghost, and his Office, as the Sanctifier of the Church—The great Mystery of the Trinity in Unity—The one Holy Catholic and Apostolic Church, founded by Christ and his Apostles; its Constitution, its Officers, its Privileges; and our duty thence resulting, to become and continue faithful members thereof, and partakers of its Sacraments, instituted by Christ himself, and his appointed means of Grace and Salvation. Let them also explain the connexion and communion between that part of the Church, which is still militant on earth, and that which is already triumphant in Heaven—The Forgiveness of our Sins, procured by the Death of Christ, if we fulfil the conditions required by him; and the Rewards consequent thereon, the Resurrection of our Bodies, and eternal Happiness in Heaven—And let them fulfil the remainder of their Vow, by pointing out to their hearers, the danger and delusion of the strange and erroneous doctrines, which are now too prevalent both in our own Church, and among those numberless Sects which are the disgrace of our Holy Religion, whose characteristic is Unity.

"In a word, let them not *shun to declare all the Counsel of God*; and let them declare it, like Dr. Vincent, 'with all their heart, and mind, and soul, with all the powers they possess, and all the knowledge they have acquired.'

"Few of their hearers are judges of the soundness of a

syllogism, but all of them have passions and affections; and are these able instruments of vice or error, never to be employed in the cause of true religion; of that religion, whose first and great commandment is love, and whose second differs only in its object; whose history, and whose sanctions are calculated to melt the most obdurate heart, and make the stoutest tremble? Must the sufferings and death of the Son of God himself, for our sake, and in our stead, produce no emotion of sorrow or gratitude in our breasts? Must the certainty of eternal happiness and glory, or of torments endless and insupportable, have no effect on our imaginations, or even on those of our children? 'Far from us, and from our clergy, be such frigid philosophy.' No, let reason regulate all the faculties of our souls, and point them to their proper objects, but let no stoic apathy attempt their annihilation. Under reason's guidance they are not only harmless, but highly useful; and in nothing more so, than in promoting the interests of Christianity."

It may not be improper to notice, in this place, a letter addressed many years after to the Chancellor of the Exchequer, because it touches upon some points already mentioned. The principle which dictated it, and the spirit in which it was composed, are so characteristic of the writer, that his friends may not be sorry to see it entire.

"Eltham, 12th Jan. 1816.

"Sir,

"Though I can scarcely claim the privilege of an acquaintance, the impression I have received of your character leaves me little doubt that my motive and the importance

of the subject on which I trouble you, will induce you to pardon the liberty I am about to take.

"Having very nearly attained the age of man, I have no more time to lose; and being anxious to do some good before I go hence, and having no power myself, I can only hope to succeed by applying to those who have.

"Convinced that no nation can prosper unless its morals can be preserved, and that none but Christian morals deserve the name, I with this view have joined in a request to the Earl of Liverpool, that he would take into his consideration the great want of church room for the lower classes in most of our populous parishes. With a similar view, I now beg leave to state some things which appear to me productive of much evil, and which I hope it is in your power to reform.

"The greatest of these is *Lotteries*. Oh! that I were endowed with power to paint in their true colours the numberless dreadful mischiefs they occasion! But let a man look at every paper he reads, at every wall he passes, and at every errand cart that passes him, and he may judge of the extent of the evil, and of the class of those whom it principally affects. And to judge of the height to which it has risen, he need only examine the scheme of the present Lottery, which, while it impudently asserts that there are not *two blanks* to a prize, does not, in truth, allot one prize to 280 *tickets*. Nay, it is evident, that the prize of 25,000 *guineas in gold* is almost exclusively the object of the great mass of those fools and profligates who give 24*l*. for tickets not worth 10*l*.

"When gambling has risen to this extent and height, and is thus encouraged by government, can we wonder that servants rob their masters, and clerks their employers?

"Two things are urged in defence of Lotteries,—that

they produce revenue without taxation, and that gambling will exist, and therefore government may as well profit by it.

"That they produce revenue is true; but could a full and fair account be taken of all the loss and expense which falls on the country, from the crimes caused by lotteries, I question if one shilling of that revenue would remain. And at the last general audit, what minister will dare to state that, for the sake of a paltry revenue, he promoted sin?

"The chief blot in the public character of your great and good predecessor was, that he continued and multiplied lotteries. When the time shall come that your epitaph must be written, what nobler praise can you wish than

'*Here lies the man who abolished Lotteries,*'

who checked the tide of gambling, and preferred godliness to gain?

"That gambling (like other vices) will continue, may be literally true, but that, like others, it may be checked by wise laws, is no less certain. At least let us try the experiment. Let it be the declared intention both of ministers and the parliament to abolish all public lotteries *for ever;* and let *new laws* (for such are better observed than old ones) be passed against all private lotteries, and every species of gaming, at St. James's as well as St. Giles's; and let the police magistrates and their officers be encouraged and supported in putting those laws in force; and I have no hesitation in asserting, that great and good effects will ensue. Indeed I see no reason to doubt that similar effects will always ensue from any measure originating in a sincere desire to promote the glory of God and the real good of man. This is uncommon language in an address to a minister; but this is an uncommon administration. Not esteemed superior to its predecessors in talent, all admit

its superiority in success, and until some more probable cause can be assigned, I shall attribute this to its containing (beyond all comparison) more religious principle than any within the last hundred years.

"If I am correct in this opinion, I may surely hope for support in my wish to *check* (at least) the daily increasing breach of the third commandment, by the *multiplying oaths* to such an extent, and on such paltry occasions, as to render custom-house oaths no longer proverbial. The evil is such, its consequences so fatal, and its remedy so obvious, that it seems strange they should have escaped the observation of any zealous Christian. Thousands (I might almost say millions) call on the Almighty to witness facts which they know to be false, or do not know to be true, or which they themselves consider as utterly unimportant.

"Let all oaths be abolished except in courts of justice, or other solemn assemblies; and let them there be administered with all possible solemnity, the whole court standing uncovered. In all other cases (or at least in as many as possible) let the party now required to swear sign a declaration, and let the penalties attending perjury be annexed to that signature; and let these penalties be extended to all those numberless cases in which extra-judicial oaths are now taken without the least reluctance, because liable to no punishment.

"I will mention only one other source of national immorality,—*The profanation of the Lord's day*, particularly by Sunday newspapers and stage coaches. If these cannot be prohibited, surely their rapid increase might be checked, in the latter case by an additional toll, and in the former by an additional stamp.

"Newspapers contribute so notoriously, and to so great a degree, to the propagation both of immoral and unconstitutional tenets, that no means should be omitted which

can lessen their circulation, and the taxes on them should, therefore, be augmented as often as practicable; not with a view to increase the revenue, but to lessen the evil. Sunday tolls on travelling come within the same predicament. But the turnpikes themselves might be made, I conceive, a very efficient source of revenue as well as useful regulation, if parliament would permit them to be put into the hands of government. The roads in general are now in good order, but some improvements on those leading to the principal dock yards, &c. would be highly beneficial in times of war, and can only be executed by able engineers, and at greater expense than any local trust can supply. To find employ at this time for disbanded soldiers and seamen, and discharged workmen from Woolwich, &c. &c., is a most important object; for their distress is *great*, and its consequences alarming.

"Many individuals suffer by having lent money on unproductive turnpikes, to whom it would be a great relief to have their loans secured on the tolls of the whole kingdom. And if the tax on leather, or others that bear hard on the poor, could be commuted for additional tolls on travellers, it would be both popular and highly advantageous. Thus employment and food might be provided for those who have neither; and few would grudge to pay a shilling instead of sixpence, if they found their stage shortened and their delay lessened.

"If any of these crude ideas, improved by your talents, and supported by your power, can tend to promote the real good of my countrymen, I shall be amply rewarded. If not, I still hope you will pardon the attempt.

"I have the honour to subscribe myself,

"Sir,

"Your faithful humble servant,

"J. Bowdler."

The manner in which the Chancellor of the Exchequer received this letter was highly gratifying to the writer. He replied to it on the following day at considerable length, stating that the name and character of the writer had long been sufficiently known to him to insure a respectful attention to any suggestions he might have been pleased to communicate, even without the pleasure of a personal acquaintance; and that the importance of the subjects now touched upon had brought them frequently under his consideration. He proceeds to remark successively upon every point mentioned in the former letter; stating on the subject of accommodation in churches, that he hoped another session would not pass without a proposition being made for remedying, to a considerable extent, this great and increasing evil; that Mr. Perceval had bestowed much attention on the subject, and it had never been lost sight of since; but the magnitude of the expence to be incurred, though by no means the greatest difficulty to be encountered, would have indisposed parliament to entertain such a proposition till the conclusion of the war. With respect to the multiplication of oaths in extra-judicial proceedings, he states that much has been done to lessen the evil, care having been taken in modern statutes to avoid the introduction of new oaths, and suppress such as before existed; in consequence of which many thousand oaths less are now taken at the custom-house than

formerly; the declaration of a party, with a pecuniary penalty in case of falsehood, being substituted: but he adds that, for obvious reasons, the penalty ought not to be quite the same as that of perjury. With regard to Sunday newspapers, he reminds Mr. Bowdler of the fate of Lord Grosvenor's bill, and confesses that the apprehension of a similar contest had deterred him from meddling with them. The taking of the tolls into the hands of government, which had been often suggested, would be likely to end in a much greater expense of repairs and management, and in neglecting the greater part of the roads, in order to beautify a few great communications. The lottery he reserves to the last, as requiring more consideration, and enters into the subject at greater length.

"You," says he, "in common with many other excellent men, view it as *malum in se*, an evil at all events to be suppressed, and not to be tolerated under any regulations. Whether this be the true view of the case or not, it is certainly not that in which our ancestors saw it. You will recollect, perhaps, as a proof of this, a paper in the *Tatler*, written expressly to recommend a lottery adventure on *patriotic* grounds; and I have no doubt that even now some purchasers of tickets reconcile themselves to a losing chance by recollecting that the greatest part of their loss is a gain to the public service. As, however, I fear so philosophical a mode of considering the subject is very rare, it is more material to consider the practical effect produced by the lottery. I am ready to admit that it was formerly extremely mischievous, and I am inclined to think that you

as well as other gentlemen have retained impressions from what may have come to your knowledge long ago, which are not strictly warranted by any thing now existing.

"The mischiefs so much and so justly complained of, did not arise from the regular sale of tickets and shares, which, I believe, has rarely enticed the imagination of any person to a very dangerous degree, but, first, from the extreme subdivision of chances in the lottery; secondly, from the sale of chances dependant on the drawing of tickets, but not connected with the actual sale of them, by which means the amount of the lottery was sometimes sold three or four times over; and, thirdly, and above all, by the ruinous gambling, called insurance.

"Vigorous measures were taken early in Mr. Pitt's administration to suppress the first two of these evils; and, I believe, they have never been revived to any extent; the schemes called little-goes, which still exist, being so far from connected with the state lottery that they are in direct opposition to it; and it is apprehended would very much increase if that were wholly removed.

"The evil of insurance, however, continued; and in 1802 Lord Sidmouth determined, in opposition to the advice of almost every person concerned in the management of the lottery, to make a great effort for its suppression. The plan he adopted was to lessen the number of days of drawing the lottery, so as almost to preclude the possibility of forming a tempting scheme of insurance. At that time the English lottery drew for six weeks; and the Irish lottery (which, from the looser manners of the people, was much more mischievous) for about the same period. There were, therefore, about eighty drawing days in the year. Lord Sidmouth suppressed the Irish lottery entirely, giving an equivalent for its produce to the Irish government, and

divided the English lottery into three, each to be drawn in eight days. The chance, therefore, against a particular ticket coming up the first day was reduced from above forty to one, to seven to one. Mr. Perceval carried the improvement still further, by reducing the drawing days in each lottery to four, or, at least, five; and under this limitation I cannot conceive how this sort of gambling can exist.

"To say that the lottery is now absolutely innocent would be much beyond my meaning: but the question is not so simple. It is whether a greater proportion of moral evil attends it than would be produced by raising an equal sum of money in another manner. There are very few of our present duties which could be increased without augmenting the temptation, not merely to concealment and evasion, but to those violations of the law which lead to the most dreadful depravity of manners.

"I do not, therefore, at present consider the continuance of the lottery as a matter of choice: but if we should be blest for a few years with the continuance of peace, I should hope that the situation and structure of our finances would be such as to enable one of my successors to acquire the title, which in your view of the subject you justly consider as so honourable, of the Abolisher of Lotteries."

This hope has since been realized, and the wishes of very many good men thereby highly gratified. Mr. Bowdler's last days were brightened with the tidings of the abolition of the lottery; he roused at the sound, exclaiming, "Oh it dies with me!"

It is now time to turn to scenes of a domestic nature, where we have to record some of those afflictions with which the faithful are often visited, who are taught, however, to see therein, not the displeasure of a harsh and angry master, but the care and discipline of a tender parent, who chastens those whom he loves, and tries them like pure gold. It is not for our feeble minds to discover the course of those mysterious dispensations, by which the flower of female beauty is so often crushed in its brightest bloom, and manly strength and wisdom in the height of their usefulness; by which the world is sometimes deprived of that which seems most calculated to instruct or adorn it, and heaven's best gift is withdrawn at the time when it fixes the eye of affection, and shows virtue in its loveliest form. But the eye of faith will often trace the hand of a wise and gracious Being, where scepticism will doubt both his wisdom and loving kindness; and the heart of the humble will acquiesce with pious resignation in those counsels which surpass their comprehension. It has pleased God to make pain and sickness his instruments in calming the temper, subduing the unruly passions, and bringing the soul to him. But there are diseases of a particular nature, which, while they frequently seize the fairest, the gentlest, and most engaging of either sex, display in their lingering progress every natural beauty and every moral grace, and, as it were, heighten every charm in the victim which is led

forth to sacrifice. A gentleness of disposition and a delicacy of sentiment will often be found united with that frame whose very loveliness excites anxiety; and the hectic flush upon the countenance is not a more beautiful, and scarcely a more treacherous symptom, than the calm submission, the sweet tranquillity, and pure devotion of the spirit which animates it. The parent and anxious friend will feel a soothing delight in contemplating the graces which are thus made perfect through suffering; and patiently, and even cheerfully resign into the hands of a faithful Creator and most merciful Saviour, that treasure whose value is best appreciated when it is taken away.

In the autumn of the year 1799, Mr. Bowdler's eldest daughter, Elizabeth, was seized with a disorder which threatened very dangerous consequences. By the skilful and very kind attention of the late Dr. Reynolds, who was then at the head of his profession, and united the warmest affection to great medical knowledge, the alarming symptoms were relieved; and by slow degrees such a portion of health was restored as enabled her to mix in society, and take her part in some of the active duties of life. The strength of her constitution was, however, broken down; and after some years of mitigated suffering, and one or two of gradual decline, she was removed from a world for which a frame so weak, and a spirit so delicate were little adapted; and expired at Hastings on the 4th of December 1810. Her character has been intro-

duced by her brother into two of his essays, under the title of Calista. It is, perhaps, unfortunate that an union should ever be attempted of that which has appeared in real life with that which is a creature of the writer's imagination. Some circumstances will necessarily be introduced for the sake of effect, some to relieve the tameness or insipidity of the narration; and the reader is unable to distinguish between that which is *real* and that which is *fictitious*. This is an inconvenience which attends the present case. Those who were acquainted with the original will easily perceive that her character and history formed the ground and outline of those of Calista, while many points are added which did not belong to her. Particularly it may be remarked, that the narrative of Calista's death is in a great measure fictitious. The assurance which she is represented to have expressed was never heard, and was, indeed, foreign to the character of the original; and the crisis which is described in her feelings never really occurred. Yet the character, such as it actually existed, would well bear to be delineated, unless he greatly deceives himself who now touches the subject with a trembling hand, and many a tender recollection.

"One who knew her well (himself no mean judge of human nature) said of her, 'A purer spirit

never inhabited a female form.' * Her peculiar characteristics were gentleness, delicacy, gracefulness. That delicacy of taste and feeling, of sentiment and of manner, which shrinks not only from all impurity, but from all that is indecorous or ungentle; that "ornament of a meek and quiet spirit, which is in the sight of God of great price," and so lovely in the eyes of men; that indescribable grace, which is so peculiarly feminine, and the absence of which nothing can compensate; these were peculiarly her's. They shewed themselves in every trifling circumstance, in every action and expression. All was easy and unpresuming, but all was elegant and highly finished. Her handwriting was very simple, but very beautiful. Her taste appeared in the selection of a few favourite authors in her native language, and in an acquaintance with French and Italian. She drew a little, and that little was very elegant. Music was her delight, and her resource in her hours of weakness and distress; she was well versed in its rules and its beauties, and composed in it with great simplicity and correctness. This divine art, one of heaven's best gifts to man, was a charm which dispelled her sorrows; and a sense of languor and dejection, and even pain itself, fled at the touch of her instrument. Her religious feeling partook

* See the Memoir prefixed to Select Pieces by J. Bowdler, junr.

of the general character of her mind. It was altogether meek and gentle, unostentatious and unpresuming, timid in regard of herself, and charitable to others. Her devotion was chastened, pure, and elevated; she had great delight in the services of the church, and she prescribed to herself the rule of never turning her back upon the table of the Lord when it was spread in her presence. The administering to the wants of her poorer neighbours was one of her most pleasing employments, and the value of her little gift was always increased by the graceful manner in which it was bestowed. Her gentleness was particularly conspicuous towards those who had been guilty of misconduct, and there was something unspeakably tender and affecting in the kindness and compassion which she expressed where she was obliged to censure. Such meekness and gentleness seemed ill adapted to this world; and for its noisier and gayer scenes she was wholly unfit; yet she was calculated to enjoy and even to adorn society; like many of her sex, shedding over it a mild and refreshing light, when the bustle of the day has ceased, and the glare of the brighter luminary is withdrawn. Even a moderate participation of its amusements or conversation could not, however, long continue; her strength gradually gave way, and she was much reduced. At this time, conversing with a friend on the state of her second brother, whose health was considerably impaired,

she passed over the unfavourable symptoms of her own case with an easy and unaffected indifference. Her end, however, was near. It was marked by all the gentleness and timidity of her natural disposition, and the meek but elevated devotion of the servant of Christ. She retired within herself, communed much with her own heart in her chamber, and was still. A few days before her death she received for the last time the holy eucharist from the hands of a pious clergyman, who, upon leaving her, said, "No one could look upon her face without envy." On the morning on which she expired, she expressed in the most touching and tenderest manner her affection for her friends, especially her mother, and her hope of happiness through her Redeemer's merits; and having said "Amen" to a short prayer repeated by her father, she fell asleep."

A few weeks before this mournful event took place, her parents had parted with their second son, who had suffered for some time from a cough, and other symptoms, which threatened dangerous consequences, and left England to pass the winter and spring in Malta. The sequel of his short history is well known. His restoration to society and to some enjoyment of health was transient and illusory. He died on the 1st of February, 1815, amid the brightest prospects of domestic comfort, and of distinction in his professional pursuits; but possessing so strong a faith and so lively a hope,

as elevated him above all sublunary prospects and the severest disappointments. The readers of this memoir are well acquainted with the various excellencies of his character and the powers of his mind, having in their hands the volumes which were first circulated in private after his decease, and have since been given to the public. These form the fittest and best eulogy to the memory of the writer; and every part of them, particularly the letters, contain a faithful portrait of his character. A few remarks may not be unacceptable, as an addition to the short account of his life prefixed to those pieces.

His feelings were naturally extremely warm, sometimes almost overpowering *. In his earlier

* The following letter was written by him in his twelfth year:—

"Dec. 1st, 1796, Winton.

"My dear and honoured Grandmother,

"I received your little affectionate note last night; it has given me great pleasure and great pain;—but I am young, and depression of spirits does not last long. You, my dear grandmother, are old; yet perhaps the happier, for you have performed your part on this earth, and are prepared to enjoy a blessed immortality in heaven. I am young and inexperienced.—I have all the snares of vice to encounter, but should Heaven to you a lengthened date assign, be assured you shall never see J. Bowdler, junr. act unworthily of his ancestry, his country, or his God. May you be happy, and may you never forget your loving grandson, who in life or death will never forget you. I trust you are at present well enough to read and understand this. Whatever love, duty, or affection I owe you, imagine it all enclosed in this little billetdoux,—for indeed I have no other way of expressing it.—My heart is full, and I can no more.

"Your's most dutifully,

"J. B."

years he was ardent and impetuous. Knowing his own powers, and full of confidence in them, he deemed no height too lofty to be attained, and no obstacles too arduous to be surmounted. Hence, though he was from the first much given to abstract and retired meditation, yet in competition with others, whether in the hours of study or amusement, he was always pressing forward, and ambitious of the highest place. Yet there was a strictness and correctness of principle, regulating his language and conduct, even in his early years, and a strong and deep sense of religion pervading his mind. His eager spirit shewed itself at the time of his quitting school, in a desire to enter the army. This was soon abandoned at the request of his father; and as the situation of a Proctor in London, though it promised many pecuniary advantages, did not hold out any prospect of distinction, he rejected an advantageous offer which was made him in that line, and resolved upon studying for the bar. Here, however, he was subjected to some temporary disappointment. For his father's circumstances were not such as to enable him to give his younger sons the advantage of a college education, and he was, by the advice of several able friends, articled to a respectable solicitor in the city. This was a situation ill suited to a youth of some classical attainments and much taste and genius; but his own exertions supplied the want of advantages which many others possess; and the

hours or minutes which he could spare from the labours of the desk, were devoted (in a manner indeed injurious to his health) to several objects of severe study, and the various branches of polite literature. What were his religious impressions at this time, and how strict his principles, appear from some of his letters, and from his early theological pieces. The first of these was a sermon written in great haste, on a subject which had been given him, but shewing a knowledge and piety, a correctness of thought, and elegance of expression, which procured much commendation from those who heard it. Another, written soon after, might have been added to the collection, but that it contained only part of the subject, which was never completed. One of his letters, addressed to a school-fellow, with whom he maintained an intimate friendship, contains the following passage:—

"Permit me to recommend THE STRICTEST TEMPERANCE, which is equally indispensable, whether you wish to promote health, ability, happiness, or virtue. It is remarkable, that of the homilies appointed by our church, the first which regards good works is on fasting, evidently considering *that*, which is only a more rigid abstinence, as the first great ground-work of virtue. The temperance, however, which I recommend, does not consist in temporary severities, which, however useful, may be destroyed by succeeding excess; but by acquiring a constant habit of taking no more nourishment than will properly suffice, and considering meals rather as matters of necessity than pleasure."

No inconsiderable proof this of the strict principle and self-command practised by a youth of the age of eighteen, residing in a vicious and luxurious metropolis. The same principle shewed itself in his carefully abstaining from all unnecessary expence, as noticed by his father. Let not such circumstances appear trifling; they are introduced for the sake of remarking, that however he might sometimes follow the seductions of a luxuriant imagination, yet the great rules of Christian faith and moral duty having been planted in his mind, were observed with a steadiness and conscientious regard which aimed at the highest excellence. At this time he was much devoted to the works of the late Dr. Johnson and Mr. Burke; and some marks of his partiality for these writers may be easily discovered in his own style. He soon also turned his attention to two subjects which he ever afterwards cultivated with much fond assiduity, metaphysics and political economy. The various parts of elegant literature were greedily sought after; he soon began to distinguish himself as a youthful orator; and poetry, which might almost be described as his ruling passion, was a never-failing relief to severer studies. In 1807, after spending some time with an eminent practiser in Chancery, he was called to the bar, and soon distinguished himself in that court, where he drew upon himself the marked attention of the Chancellor and the late Sir Samuel Romilly. He had now emerged rapidly from the obscure condi-

tion in which his powerful talents had for some time lain concealed; he had many able and excellent friends; and he was loved and admired by several persons whose situation in life was far above his own. The charms of society, however, (that fatal snare to many a youthful genius) did not seduce him from his professional studies; which is the more worthy of observation, because he was remarkably eloquent in conversation, and able to set off to the best advantage the talents and knowledge which he possessed. The unusually bright prospects under which his professional career opened were suddenly clouded by a pulmonary attack, which in 1810 compelled him to pass two winters abroad, and to absent himself from London for a longer period. The exertions of a few, who were strongly attached to him, prevented his suffering more than the inconvenience of a temporary interruption; and on his return, he found the kindness of his friends unabated, and his prospects uninjured. It, however, pleased the Almighty Disposer of all things to close the views of domestic happiness and worldly advancement which lay before him, and to take him to the enjoyment of an eternal rest.

From this slight sketch it will appear, that though his talents were brilliant, his industry was great. He knew his own powers, but he never thought of attaining excellence without diligent study and perseverance. This was, perhaps, in

part occasioned by an uncommon turn for meditation. From his childhood his mind was constantly at work, and as he became the director of his own studies, he supplied it with subjects for reflection, by his attachment to abstract science. This turn of mind, perhaps, led him in his speeches to enter largely upon general principles, which excited some doubts of his ultimate success as an orator; yet he was formed to succeed, possessing a happy talent of arranging and simplifying the materials before him, and adorning them with much poetic imagery. His language, too, was always rich, lofty, commanding. If it be at all liable to criticism, it will probably be on account of its maintaining a certain uniform march and stateliness. Yet the remark, which has been sometimes made, that every powerful mind is apt to be playful, was verified in him; and he was scarcely more disposed to emulate the greatest, than to amuse the least. But the strong bent, and disposition of his mind was directed to religion. Its principles were early implanted, and very closely he held them to his heart, and very diligently he applied them to the regulating of his conduct. As he advanced in years, he saw more and more clearly its importance, and studied its evidences, its doctrines, and its duties, with the closest attention.

But so powerful and penetrating an understanding could not fail to discover (to use his own words) that "the seat of religion is the heart;"

that "love is the great principle of religion under the gospel; a love of God, founded on the perception of his excellence, and flowing from a grateful sense of his goodness to ourselves." His warm and lofty feelings corresponded to these principles, and he experienced his greatest delight in "expressing an ardent and generous affection towards his Maker and Redeemer; in testifying, by filial docility and submission, that entire confidence, that heartfelt gratitude, and adoring love to his Almighty Father, which are the very elements that compose the temper and character of the true Christian. Holy and heavenly elements! which shall survive the lapse of ages, and triumph over the decays of nature!" With a temper so chastened, and affections so elevated, he saw his end approaching, at a time when the world seemed likely to gratify every desire he could form. But he calmly, yet firmly, threw aside every thing which could tie him to the earth, and even expressed a fear, lest, in the case of his recovery, the bright prospects of present happiness might recal his affections too strongly to the world. During the few days which preceded his death, he frequently suffered so much oppression upon the chest, as to be able to command his thoughts in prayer for only a few moments at a time. His mind, however, was unclouded, his hopes elevated, and he heard, with great delight, and meditated upon some portions of scripture which

were read to him, particularly in St. John's writings; and at the recital of the state of the blessed in the 5th chapter of the Revelation, his feelings were kindled into rapture. He lamented his past failings, and remaining corruptions, in the spirit of unfeigned contrition, and expressed his lively thankfulness for that grace by which he had been early led to trust in his Redeemer, and had been enabled to regard the Almighty in the character of a reconciled Father. Early in the morning, two days before his decease, he experienced a short freedom from pain, which, he said, afforded him more than a compensation for all the sufferings he had undergone. During this interval he enjoyed uninterrupted communion with God in prayer, and a transporting sense of the blessedness of heaven, and he felt a strong assurance of the sufficiency of Christ's merits, an entire reliance upon them, and a deeper conviction of the *infinite littleness* of earthly things than he ever before entertained. After a short struggle, in the forenoon of the 1st of February, 1815, his spirit took its flight so peaceably, that his noble friend, who watched over him with the most tender solicitude, was not aware when he ceased to breathe.

The following unfinished discourse on the duties and advantages of affliction, was written in his twentieth year, and the reader will, perhaps, readily excuse its insertion.

"To an inquisitive mind, when surveying for the first time the nature and situation of mankind, nothing appears more confounding than the distribution of happiness and misery: strongly impressed ourselves with the worthiness of virtue and the demerits of vice, and sensible, perhaps, of the essential tendency of the former towards increasing felicity, we are ready to cry out with the prophet, 'Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously?'—Let the same prophet then furnish the answer—'Behold I am the Lord, the God of all flesh: Is there any thing too hard for me?'

"It is the peculiar province of Omnipotence to produce good out of evil, and as we have full evidence both of his power and justice, it is our duty to believe that he will do so. The merit of faith principally consists in not suffering the calm convictions of truth to be shaken by apparent contradictions, and that humility which is so strenuously inculcated in the gospel, is the best preservative against the dangers of scepticism. Thus, in this respect as in all others, our service may justly be termed a reasonable service; for in every investigation, the most indispensable of all rules is this, not to suffer that which we do not know to invalidate that which we do. The greatest apparent inconsistencies, therefore, in the moral world, afford but a poor palliation for infidelity; because, difficulties are no answer to demonstration. — But, though the enquiry of the prophet was probably enforced by the scenes then passing before his eyes, the converse seems more naturally suggested by the general lot of humanity. To prove that the way of the wicked is prosperous, would, perhaps, be found difficult, considered as a general fact, however warranted by particular exceptions; for we must feel, though we would fain

forget, that sin and sorrow are naturally connected; but it is not difficult to be convinced that the way of the virtuous is strewed thick with thorns, and that the practice of our duty proves no exemption against the calamities of life. Here then it is that we find ourselves in a state of probation. 'We must walk by faith and not by sight.' The present state of things is against us; have we sufficient evidence to convince us that this affords no presumption against the goodness of God, no excuse for the neglect of our duty? or, having this evidence, have we also fortitude to trust in him who made us, putting on the whole armour of righteousness? — If not, I fear we have little claim to be entitled Christ's faithful soldiers and servants, since it is the duty of the latter to obey the orders of their master without discussing their propriety, and of the former to face manfully their enemy, confiding in the wisdom of their leader. Yet, as in the hour of distress, we are often disposed to act rather from feeling than duty, it will be wise to examine beforehand the nature of those miseries which we shall all some day encounter; that when the hour of trial shall arrive, whether it march deliberately towards us like a spreading pestilence, or blast us at once like a bolt from heaven, we may be found armed at all points, prepared for the encounter, and having done all, may stand. Let us then employ the present moments in meditating on affliction, for affliction we must all know, and, however unwelcome be the guest, it will be better to court her favour by previous acquaintance, than provoke her indignation by ill-judged contumely. I shall consider it in the three natural divisions of — its advantages, its duties, and its comforts.

"First then for its advantages: and, surely, these at least we may accept without repining. Alas! no; benefits indeed we would fain receive, but then they must be benefits after

our own fashion, and this is adjusted rather to the standard of present gratification, than prospective felicity. Yet advantages it has, however unwilling we may be to accept them; and as one of the first of these will be to controul our present petulance, perhaps in the day of necessity, our mental vision will be unveiled to behold the train of smiling cherubs attendant on their stern mistress, to pour a balm into the wounds her chastisement inflicts. The present state of man is evidently a state of discipline, by which, through every æra of our life, we become capable of acting in situations for which we are naturally unqualified. By discipline are our rude passions and appetites corrected and repressed, till we are able to harmonize with those gentler habits of civilized society in which selfishness yields to urbanity. By discipline, our bodies are habituated to the exercise or art which we cultivate, and our minds subdued to the rigour of tedious application. By discipline, infancy is ripened to manhood, and manhood matured to perfection. In all these cases, so much are we influenced by early habit, necessity, and interest, that the wiser part of mankind uniformly accept the badge of their severe monitress; and those who neglect her lessons are allowed to be either vicious or contemptible. Yet what is affliction but a higher state of discipline? what is discipline but a lower degree of affliction? If present pain be dreaded, both are equally obnoxious; if future happiness be desired, both are equally advantageous; but man, earth-born man, buries his thoughts in that dust from whence he sprung, and forgets that the spark of celestial fire infused into his nature at the creation, *should* elevate him to higher regions. To those forms of discipline which precedent has established and experience sanctioned, we willingly submit, and think we testify our wisdom in devoting our youth to labour, that our hoary

hairs may be crowned with honour; yet when the hand of a merciful Father inflicts on us a healing discipline from above, to wean us from a world of folly, and gently force us along that path which only can conduct us to happiness, we shake the yoke as a burthen from our shoulders, and despise the corrections of the Most High. Yet, let us examine these truths still more accurately, and see whether the benefits of special affliction are practically discernible even by our short-sighted observation. To every reasonable Christian it is almost self-evident, that the improvement of our moral character ought to be the highest object of pursuit. Now virtue includes the three great classes of duty, to our God, our neighbour, and ourselves. Surely I need not inform those whose eyes are open to the world, that in the days of prosperity almost every one, in a greater or less degree, forgets the God who made him; by which I mean, not that he disbelieves his existence, for this is impossible; or is wholly devoid of gratitude for his favours; but that in the tumult of business, the glare of wealth, the ecstacies of ambition, and the elevation of spirits, we have little time for reflection, and less disposition to disengage ourselves from the complication of happiness in which we are involved, in order to court the pangs of mental disapprobation; by degrees our eyes become dazzled with the glittering scene for ever presented to them, and no longer perform their office when turned towards the sombre shades of wisdom. Our minds dance with rapture, and at last, intoxicated with success, are whirled round the ring of dissipation, senseless alike to every object; for as the extremes of abstinence and repletion are equally injurious to the natural body, so those impressions which never recur at all, or which recur continually without cessation, are equally unnoticed. — So few are those who in any age or nation have been found

capable of sustaining a long course of prosperity with moderation, that mankind have agreed to adopt this criterion as the best evidence of superior excellence, and the same practical sense, whose results are above appeal, has established as a maxim 'that adversity is the nurse of heroism.' — Neglect of God, then, and of those religious duties which we owe to him, is in all common cases attendant on great success. And as the temptation of the highest course of fortune is generally found to be irresistible, the same effect will in every situation be proportionably consequent upon the same cause. If the head is dizzy on the top of a pyramid, it will scarcely be quite calm, though placed on a less fearful elevation. — As, then, is the disease, such must be the remedy. The drunken delirium of dangerous felicity can only be removed by the bitter draught of affliction; — bitter, indeed, to all, but bitter, above all, to him whose taste has long been vitiated by luxurious enjoyments: — many a sigh of proud disappointment shall he heave, many a groan of sullen desperation shall he pour forth, before his spirit shall be subdued to reflection, and penitence gently lead him unto peace. They who are fluttering in the sunshine of gaiety, little know how deep are those mental agonies which throng the chamber of affliction, when the spirits droop, and life has lost its lustre; when the pride of intellectual greatness is humbled in the dust, when every thing around us is gloomy, all behind dreadful, and all before desolate; — yet (praised be God) they little know, too, that even in these shades of sorrow, hope waves her wing, virtue slowly revives, repentance cheers, humility purifies, expectation kindles, faith animates, and the poor deserted Christian bursting the darkness that surrounds him, grasps the promised immortality, and anticipates on earth the glory of a better mansion. — By

affliction the mind is drawn to God as the great physician of our souls; the glare of life no longer distracts us, and our duty and disposition are the same. A faithful friend is best known in adversity, and in adversity will He surely be resorted to, when the idle companions of our folly have shaken us off, for whom, perhaps, in the day of our wealth we despised him. — Oh, then, let us not forget that our unchanging Parent, even in the depth of despair, is our parent still, able to assist and willing to support us; and when we sink under the burthen of our sorrows, let us hear his voice and smile; 'For a moment have I forsaken thee, but in great mercies will I gather thee; in a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.'

"Thus have we seen the beneficial effects of adversity in drawing our minds to God, nor is it less powerful in promoting the social virtues. — Of these the head and foundation certainly is justice, and with this duty affliction may seem little connected; but as in every well regulated community the performance of this virtue is enforced by public penalties, which are also highly aided by the weight of general opinion, few of us feel disposed to hazard any gross infraction of this class of duties, which can never be violated without shame, and seldom without retribution. In cases, therefore, of this nature, the interference of christianity is the less felt, because motives are supplied independently of her sanctions, which we are apt to think more operative. — But the objects of society are but half obtained when security only is afforded us; the grand outline, indeed, is sketched, but all the softer colouring is still wanting. Could we calculate the moments of misery which we owe to the faults of our fellow creatures, those which arise only from gross acts of injustice would scarcely be visible, amid the mass

of unhappiness originating in their malice, caprice, passion, and fretfulness, all of which hourly harass us in every situation. These are the real thorns that render life unsweet; and more is gained towards improving the general happiness of mankind by softening a rugged temper, than by the most powerful instigations to probity and honour. In this service, then, affliction will be found a most powerful mistress; perhaps, indeed, the only one whose lessons produce a lasting impression. Almost all young persons enter life with a large share of petulance, and none more than they who are, or think they are, possessed of superior abilities. A strong imagination naturally forms high ideas of perfection, of which inexperienced pride will demand the reality; those who think highly of their own excellence, look with contempt on the qualities of others which they consider as inferior in degree, when, perhaps, they are different only in kind; and youth, little skilled to conceal its feelings, will soon venture to insult what it has presumed to despise: hence arise the fierce conflicts of injured merit and imperious self-conceit, contests so frequent, that whoever considers the violence of increasing acrimony, will bless the gracious Providence who, by chastising his sons with sorrow, compels them to forget their mutual animosities in their private sufferings. *Thus* are the furious passions corrected, or their violence diverted to another channel. We see the youth of every generation step forth into life, filled with all those expectations, the fallaciousness of which their fathers have experienced; we see them, at first, irritated with disappointment, and embroiling in their anger or wantonness the happiness of their fellow-creatures; and we see them, at last, like those who have preceded them, content to reduce their claims to the level of possibility, and gently steal on to the attainment of that object which

they have failed to reach by violent aggression. The discipline of a few years is generally found sufficient to tame the fiercest spirit, and the world is thus kept in equilibrium. But what would be the consequence, if the same vehemence which actuates our earliest years operated to the latest period of life, it is scarce possible to conjecture. The most dreadful picture of barbarous violence which history has ever recorded, would probably fall far short of the reality; for where every one is a claimant, and every claim is exorbitant, most must certainly be oppressed, and all be rendered miserable. Thus we see, that even to the discipline which the vexations of common life supply, we are indebted for that mutual abatement of demand and self-government, which alone render that life tolerable. If we enquire more closely who are they whose gentleness is most conciliating, whose charity is most diffusive, whose candour most largely allows for the faults of their brethren, we shall find them not among the active, but the passive part of mankind; not among those who have walked in the paths of fortune, and attract the eyes of the envious by their splendour or prosperity, but among the sad sufferers, to whom life has been a vale of tears, and the asperity of whose passions has been softened down by the rough hand of affliction. Prosperity almost always hardens the heart, and deadens the affections; adversity, though it may sometimes irritate us for a moment, always disposes us in the end to pity the faults and sufferings of others. Nor must it be forgotten, that sorrow, if it draw us nearer unto God, must necessarily improve our social virtues; for the Christian religion is so graciously adapted to our nature, that he who performs best his duties towards his Maker, must, at the same time, contribute most to the general happiness of mankind.

"Nor is affliction less efficient to instruct us in those virtues which relate only to ourselves: such are temperance, fortitude, prudence, and purity. How closely these are connected with the sufferings we are called to undergo, is evident to the slightest observation. The pangs of disease will quickly controul our appetites; he who has much to endure, *must* put forth his vigour to the contest; cautious wisdom is best taught by the fatal consequences of folly; and the man who has learned in adversity the lessons of temperance, fortitude, and prudence, will have obtained the best safeguard against the solicitations of impurity. In conclusion, we need only observe, that as all moral duties have a common bond of union, so the same cause which we have seen to be thus powerful in promoting our duties to God and our brethren, must necessarily act with equal force in regard to those which we owe to ourselves.

"Before, however, I quit this part of my subject, I must add, that misfortunes of every kind, though often considered as instances of God's vengeance upon sinners, ought, perhaps, rather always to be viewed as evidences of divine mercy, for mercies they equally are, whether sent as trials, or as discipline, or as judgments. If as trials, because they are the earnest of higher rewards, which they enable us to obtain through the endurance of greater difficulties; if as discipline, because they are the admonitions of a kind father, warning us of danger and conducting us to blessings; if as judgments, because, though they prove the wrath of God against sinners, they prove also that we are not considered by him as wholly alienate; that he still sees us with an eye of mercy, and, instead of storing up retribution against the day of judgment, is willing to deal forth the dole of vengeance in the hour of our probation, that his stripes may heal even while they punish. Whenever,

therefore, we behold a fellow Christian touched with severe calamities, let us behold him with an eye of reverence, and think we see in him the arm of God made visible for his blessing and our own.

" In conclusion, to use the words of a celebrated writer, ' prosperity is the blessing of the Old Testament, adversity is the blessing of the New, which carrieth the greater benediction, and the clearer revelation of God's favor. Yet even in the Old Testament, if you listen to David's harp, you shall hear as many hearse-like airs as carols. And the pencil of the Holy Ghost hath laboured more in describing the afflictions of Job, than the felicities of Solomon.' " *

The writer of this Memoir is tempted to add some extracts from an Imitation of the Thirteenth Satire of Juvenal, which were composed by the author of the above discourse about the time of his leaving school.

" On every crime attends the curse of sin,
And guilt tho' pardon'd feels the rack within;
The injur'd here, their first revenge obtain,
And partial prætors are unjust in vain: —
Since guilt in endless horrors is involved,
Condemn'd by conscience, tho' by law absolved.
" Believe me ——, tho' each rampant crime
Spread wide and wider on the wings of time,
Still, dares not indurated man, commend
The perjured cunning of a faithless friend: —
Yet if thy heart with plenteous stores content,
More curse the traitor, than the loss lament;

* Lord Bacon.

If crimes like these so oft arrest thine eyes,
As rather move thy horror, than surprize:
Why should'st thou bid the empty tears to flow?
Or weep, when weeping but augments thy woe?
Groans are a tribute due to adverse fate,
And just those sorrows which our griefs create;
But *ne'er* our lamentations to controul,
Marks the soft foible of a female soul:
You burst with rage at friendship's injured name,
Accurse the traitor, and the wretch disclaim;—
But he whose life thro' ninety years has run,
(In worthy Anna's better days begun:)
Can view these wonders with unalter'd mien,
His brow unruffled, and his eye serene:
Say will not time, or e'en experience teach,
That Youngs may satyrize, and Rennells preach,
Yet vice exult?—that lesson, Idler, hear;
Nor mourn misfortunes which we all must bear.
" Let dull philosophy with book-learn'd skill,
Teach by proud precept how to balance will;
By reason's light her wayward vot'ries guide,
And curb their griefs by flattery, or by pride:
Yet happier those we name, (nor name we wrong)
Who the rough seas of stormy life along,
Have sail'd contented; by *experience* taught,
Those ills to suffer, which their errors brought;
With placid hopes each tort'ring pang beguile,
And welcome every sorrow with a smile."

" A time there was, ere England learned to school
Her flippant offspring by the Gallic rule,
When Britons smiled, of native worth possest;
Tho' poor, contented; tho' religious, blest;

Ere James, deserted, fled his ravish'd realm;
Or conq'ring William seized th' unguided helm;
Ere Stuart's line became the public scorn;
Ere George was thought of, or ere Ann was born;
Ere royal birth-days fill'd the bloated town,
Or beds of straw were chang'd for beds of down;
While Britain yet the mystic Three ador'd,
And own'd one God, one Spirit, and one Lord;
Ere honor was, or nature rear'd her head,
A spurious brood of sceptic error bred;
Ere civic frenzy swell'd each patriot breast,
Or reason sunk the man beneath the beast;
Ere death's red garb insulted freedom wore,
Clad in the terrors of the Gallic shore;
Ere bold adulterers, a titled crowd,
By peers ennobled and with princes proud,
In specious guise denied the Christian creed,
The crime disclaiming, tho' they own the deed;
Ere man each tie of moral duty broke,
Or PUBLIC virtue was a PUBLIC joke;
" A time there was (but, ah! that time is past)
When stricter maxims form'd the public taste;
Injustice then was held a flagrant crime,
And age enjoy'd the honors due to time;
The wealthiest list'ned to the voice of truth,
Youth rev'renc'd age, and age enlighten'd youth,
Instructive wisdom cheer'd each coming day,
And not an hour stole unimproved away.
" *Now* if a friend repay his sacred trust,
True to his bond, and scrupulously just,
We deem such honesty of praise secure,
Tho' wonder give, what worth could scarce procure;

If e'er we view a man, whose honest heart,
Rich in itself, can spurn the gloss of art;
Fall at its Maker's feet in sacred awe,
Glow at his bounties, and revere his law;
In virtue bold despise the beaten course,
And shine a Kenyon or a Wilberforce:
With careful eyes his reverend form we trace,
And mark each feature of his awful face,
What beaming hope! What animated grace!
Anxious we watch the great portentous sight,
Lest heav'n should wrap the impious world in night;
Lest golden ears should tip the waving grain,
Or streams of milk rush whirling to the main.
" You idly groan o'erwhelm'd in grief profound,
Because, perhaps, you've lost an hundred pound;
While thousands round that beg their daily food
Are twice as wretched, yet are twice as good;
Then cease we thus our happier lot to blame,
Happier than human merits e'er can claim,
Since watchful scrutiny, where'er we go,
Points at some deadlier wound, some keener woe;
And yet in all religion still may find
A latent blessing dealt to all mankind."

" Bursting with rage you strain your brazen voice,
With all the mighty impotence of noise;
" ' Hear'st thou, great heaven, (with lifted arms you cry,)
This wretch who dares your utmost pow'r defy;
And do no thunders dash him to the tomb,
No whirlwinds tear him, and no fires consume?
Why do our pray'rs adore thy sacred name,
Unless our merits thy protection claim?

Must rampant vice still triumph over laws,
And will not pitying heav'n avenge our cause?'
Rash mortal, cease, thy blasphemy forego,
And hear th' advice religion can bestow;
Hear what a youth, nor spurn his early years,
Can give to calm your rage, and soothe your cares;
One who ne'er yet thro' mazy learning led,
Or thought with Newton, or with Bacon read;
Who ne'er the depths of modern science tried,
Nature his God, or reason for his guide;
But owns a father's words in all he knows,
And feels them wiser as he older grows.
" Let those whose griefs require a *Burdett's* skill,
Consult some patriot friend to check the ill;
Your common wounds a common cure demand,
Then deign to take it from an humbler hand:
If ills like these on you alone await,
By fortune tortured, and accursed by fate;
Then tear your breast, and heave the bursting sigh,
Supreme in anguish, as in misery;
'Gainst worthless man for ever shut the door,
Since virtue, truth, and friendship, are no more.
(For ravish'd wealth demands a deeper groan,
Than brothers slaughter'd, or than parents gone;
When friends and sisters seek th' untimely bier,
Scarce the hard eye can force th' unwilling tear;
But, oh! what sorrows rend the stubborn heart,
With wealth, that dearest, darling child, to part.)
" Yet if each merchant mourn a greater loss,
From Smithfield market down to Charing-Cross;
If infidels can scoff, and patriots cheat,
Alike at Paul's, St. James's, and the Fleet:

Then own you're happy that you feel no more,
And bless that fortune which you cursed before.
" Light are your woes amidst an impious land,
And light the sorrow which those woes demand;
Ah! think what crimes your fancied sufferings shame,
The ruffian dagger, and the midnight flame:
Think on the impious wretch who dares despoil
The riches of the consecrated aisle;
Think on the hireling sword, the tainted food,
And the cursed son that sheds a father's blood;
Nor yet can half the crimes attract your eyes,
Which England offers, or which justice tries.
Go live in Bow-street for a single year,
Then style yourself unhappy if you dare.

" ' And shall no curse for perjury be paid?
No vengeance vindicate the friend betray'd?'

" Oh, pant not thus for his poor heart to bleed,
Nor deem religion sanctifies the deed.
Was such the peace a dying Saviour bought?
Were such the mandates that his lessons taught?
He, who for myriads lost, resign'd his breath,
And seal'd forgiveness in the arms of death?
Were such the doctrines of the pious Paul,
Who bade us watch, and weep, and pray for all?
Say, was it thus the tender John express'd
The soft emotions swelling in his breast?
Then learn, religion still maintains her post,
Tho' moderns cavil, or tho' antients boast:
Her hallow'd touch shall chase each mist away,
Which passion pours on reason's clouded ray;
Since, spite of all we boast, or all we know,
Or all that human wisdom can bestow,
True virtue must from heaven's pure fountain flow.

In the year 1806, some circumstances drew Mr. Bowdler's attention more particularly to the state of the episcopal church in Scotland, which was then emerging from the obscurity which had long hung over it. The death of prince Charles, the grandson of James II., which took place in 1788, had removed the last member of the house of Stuart who was in a situation to claim the British throne. Upon this event being made known in Scotland, the bishops and clergy in that part of the island solemnly resolved to acknowledge the reigning sovereign, and to pray for him by name in the public service. This resolution, which formed an æra in the history of that church, was followed by very important consequences; the first of which was, the repeal of those severe laws which had been passed against the Scottish episcopalians during the former half of the last century. The act by which this relief was afforded having required their subscription to the articles of the English church, their compliance with this injunction not only tended to unite more closely the two churches, but gave to the Scottish church that which it had not before, a formal declaration of its faith. Thus the way was opened for a measure which had long been earnestly desired, the union of the English ordained clergy who were resident in Scotland, and were officiating without being subject to any ecclesiastical jurisdiction. Such an accession of

members, and the interest thereby excited in many respectable persons, tended to make the merits and wants of the clergy better known than they had before been; and a subscription was set on foot for the establishment of a permanent fund for their relief. A committee being formed in England, where a very large portion of the subscription was collected, Mr. Bowdler was named among the members; and he entered into it with no common zeal, contributed largely to the fund, and took an active part in the measures which were proposed. From this time his attachment to this very interesting portion of Christ's church seemed gradually to increase: he was in the habit of continual and intimate correspondence with several of its most distinguished members; he was well acquainted with its wants, and always ready to give advice, and, as far as possible, to afford relief; by his exertions he raised up many valuable friends to the church, and assisted largely in the relief of the poorer clergy and catechists, particularly in the northern dioceses, in the building or repairing of chapels and schools, and in the translation of the Prayer-Book, and some religious tracts, into the Gaelic language; and his name has been blessed by many a poor but pious worshipper in that country, who has by his means been relieved from the pressure of want, and been enabled to worship his God in the edifying form of our liturgical service.

The episcopal church in Scotland stands in the singular * situation of a church under the direction of pastors regularly ordained, bishops, priests, and deacons, pure in its doctrine, and correct in its discipline, but without any civil establishment, or support from the state. During a great part of the last century, also, it was subjected to penalties so severe, (if, indeed, the term persecution may not be more properly applied,) as could scarcely be justified under any circumstances. Its situation, therefore, since the year 1689, has approached as nearly as may be, to that of the primitive church. At that time there were fourteen bishops, including two archbishops, and about nine hundred clergy. Some of these were "rabbled" out of their livings during a season of great disorder, which ensued upon the expulsion of King James, and others were soon afterwards ejected by more lawful proceedings; all the bishops, and by far the greater number of the inferior clergy, preferring the loss of their preferment to that violation of their duty and desertion of their principles, which they conceived they must incur by taking the oaths to the new king. Many and great hardships were patiently endured, and many pathetic scenes took place, and much sympathy was

* This expression must not be understood to mean literally that this is the only church which is thus situated. The Protestant episcopal church in America is in very similar circumstances.

excited by the uncomplaining, resigned retirement of these sufferers. The same adherence to principles, and the same prudence and inoffensive demeanour, were observed by them after their expulsion, and by their successors. The clergy continued almost universally to officiate privately to such persons as were disposed to attend their ministrations; and the bishops, still retaining that spiritual authority which is inherent in their office, took care to preserve the succession by new and regular consecrations. They did not, indeed, attempt to keep up the number which had been before the revolution, nor to preserve the division of the country into the same dioceses; as episcopacy naturally declined, when not only deprived of support from the state, but subjected to heavy penalties. They also dropped the distinction of archbishop, making use of the title of *primus*, which is bestowed upon one of the bishops, who, being elected by the members of the episcopal college, is invested with authority to call and preside in such meetings as may be necessary for regulating the affairs of their spiritual community. At present there are six bishops, who, strictly speaking, preside over eight dioceses, and from sixty to seventy clergy. Several of these officiate to two, and some to three congregations, especially in the northern dioceses, where the congregations are too small or too poor to support a clergyman; and in the highlands, where they are very widely dispersed, there

are a few catechists, or lay readers, who, in the absence of the clergyman, read some parts of the liturgy, and afterwards a discourse or sermon, such as the clergyman approves, or, perhaps, directs. These poor men are a very interesting description of persons. They are selected by the bishop, and act under his authority; the intelligence and piety of some of them are very eminent, and their services highly useful; though, being of the humblest rank of life, they have no other education than such as is generally given to the peasantry in Scotland. Their office is one which has been frequently adopted and authorized by the church, upon occasions and in places where they could be properly employed. In the primitive church, their business was to instruct the catechumens in the principles of the Christian religion. The catechists received their authority from the bishop, but were not allowed to teach publicly in the church, but in private auditories set apart for that purpose. In the Protestant episcopal church in America, lay-readers and catechists are employed in the absence of the clergy, particularly among the Indians, and in those parts which border upon them, to perform some of the services of religion, and to lead the people in their devotions. In Scotland they are chiefly useful in officiating among the highlanders in their native Gaelic tongue. The English liturgy has been within these few years translated

into Gaelic *, and, together with a few tracts upon the list of the Society for promoting Christian Knowledge, is distributed among the Episcopalians in the Highlands, through the bounty of that society, which Mr. Bowdler was very instrumental in procuring; upon which occasion he entered into a little detail respecting the catechists, which excited much interest in those who heard him, and procured for them some little pecuniary assistance.

It is well known that upon the settling of episcopacy in Scotland, in the reign of Charles I., a liturgy was framed, which, with some few variations, was taken from that which was in use in England. The chief difference was in the Communion office, in which the Scotch bishops preferred the forms used in the first liturgy of Edward VI., and in some ancient liturgies, as being fuller and more express, particularly in respect of the oblation of the elements and the invocation of the Holy Spirit, and thereby more conformable to the practice of the primitive church. This variation has been generally preferred among the Episcopalians in Scotland, and the use of it is still allowed, where the clergy and their congregations

* The Society in Scotland for Propagating Christian Knowledge some years ago undertook a Gaelic translation of the Scripture, in which it received considerable assistance from the Society in London; and some copies have been lately given for the use of the poor Episcopalians in the Highlands.

desire it. This matter, together with several others, was finally arranged at a full meeting of the bishops, deans, and delegates from the several dioceses in 1811, when a code of canons was agreed to for the regulating of the internal affairs of the church.

Such is the present state of the episcopal church in Scotland; — a sound and pure part of the catholic church of Christ, instructive in its history, and highly interesting in its present circumstances; when, without the aid which the state affords to that form which it takes under its protection, without courting the eyes of men by the glare of gorgeous ceremonies, or flattering their prejudices by the absence of all the beauty of holiness, it exhibits a pure and holy service, such as may be acceptable to God and edifying to its members. Its clergy, having in seasons of deep depression and distress steadily persevered in the practice of their high and sacred duties, frequently "perplexed but not in despair, cast down but not destroyed;" exciting by their patience and meek submission the sympathy and respect even of those who were hostile to their principles, — still continue, now that they are relieved from the pressure of penal enactments, to exhibit the true spirit of the Gospel, and (let it be added) of a protestant episcopal church, in an earnest zeal for their little flocks, in a firm adherence to their own principles, and a mild conciliatory disposition towards those

who differ from them. * They have still to struggle against the evils of poverty, and often of neglect; having little other subsistence than charitable donations from their congregation, and some-

* The principles of conduct pursued by the episcopalians are thus inculcated in an admirable visitation sermon, preached by the Rev. C. Fyvie, at Inverness, in June 1823. "We prefer, in opposition, indeed, to a large majority of our countrymen, but decidedly we prefer the episcopal form of church polity. And we do this not on light grounds, or from early prepossessions, but because it is, in our estimation, of apostolic origin, and, therefore, of divine institution. To this form, which was once established by law in our native land, and is still in the other two branches of the British empire, we steadily and conscientiously adhere, with no feelings, however, of illiberality or uncharitableness towards those who differ from us, much less of envy or reproach towards the members of the established church. With that church we never had any connection, we never separated from her, because we never belonged to her; and, therefore, in our views regarding her, we can be actuated by no sectarian spirit. We respect, and would be the foremost to support her as an establishment in times of public danger; — her numerous and enlightened members we hold in that just estimation which is their due; and we readily acknowledge her claims upon our gratitude, for rearing and fostering a sober and religious people. But while we entertain these sentiments of respect and friendship for the establishment, we sincerely believe that our church, in constitution, worship, and doctrine, approaches nearer to the purity of the primitive times; and we deem it essential that all who profess to join in her communion should distinctly understand her principles, and the reason of their attachment to them. — Otherwise, situated as we are, in the midst of a much larger denomination of Christians, we should soon cease to exist as a religious community; clergy and laity would, by degrees, become ignorant of our peculiar tenets, and, in consequence, indifferent to our *distinctive principles*; and thus the church would soon be absorbed in those religious communities with which she is sur-

times scarcely more than will supply the necessaries of life. But the labours which are sometimes overlooked upon earth are recorded on high, and their reward is from Him who knows their "works and and tribulation, and poverty; and they are rich" in Him. Meanwhile, let not the church of England in the day of prosperity forget her poorer sister; particularly, let her not forget the "works, and charity, and service, and faith, and patience," which have been there exhibited; for they will be an useful pattern if her own enemies prevail, and

---

rounded, agreeably to that universal law of nature by which smaller bodies gravitate towards larger ones. Firmly attached, then, my brethren, to your church, in her constitution, forms, and doctrines, from a sincere conviction of their excellence and importance, you will not, I am sure, rest satisfied that you have faithfully discharged your duty, unless your hearers are thoroughly instructed in them, and unless you openly avow and firmly maintain these distinguishing principles of their religion whenever you can do it with propriety and advantage. And in pursuing this course, I am equally sure, that you will not be led of necessity to make any direct attack upon the sentiments of other religious denominations. We are the enemies of no church or party, however different from our own. Such a practice, you well know, is sanctioned by no principle of your church, and, I trust, is rarely to be met with among her clergy; for although our preference to one system be exclusive, and our reason for that preference far from frivolous, yet we must recollect that under that system, and by the terms of that preference, we are bound to exercise all the charities of the Gospel."

The reader will be gratified by the perusal of another extract from this discourse: "He who is not possessed of a considerable share of Christian humility and self-denial, as well as disinterestedness and zeal, can engage in no employment,

tribulation and distress come upon her. Many kind and faithful friends hath Providence raised up for the episcopal church of Scotland, who have honoured her as she deserves, and have laboured, not to promote her worldly advancement, but to secure her from degradation and neglect, and enable her to go forward in the work which she has in hand. Among these Mr. Bowdler, during the latter years of his life, laboured more than any persons who were not members of that communion; and by promoting the building and repairing of chapels, and the circulation of prayer-books and tracts translated into the Gaelic language, as well as by bestowing pecuniary aid upon her poorer members, particularly in the northern dioceses, and

---

which is less likely to yield him satisfaction and comfort than that of a clergyman of our church; for, except in the consciousness or the hope of doing good, he can expect no pleasure, he can hope to reap no advantage. You are all aware, my brethren, that, from the peculiar nature of our undertaking, all the avenues to wealth, independence, or secular reputation, are shut against us. With us, the fruits of a liberal education, the study and application of years, the flower and vigour of life, are not employed, as in the case of others, in pursuing the paths of ambition, in providing a liberal maintenance for our families, or in laying a foundation for future years of independence and ease, but in submitting to a voluntary, though honourable poverty, and in following, amidst innumerable difficulties and discouragements, the steps of those holy apostles and prophets, who willingly endured every trial and deprivation for Christ's sake, and spent themselves in a zealous effort to promote the salvation of sinners, and to direct fallen and erring mortals into the paths of eternal happiness."

stirring up active and willing friends, he may almost be said to have had the blessing of her that was ready to perish come upon him.

At the time at which we are now arrived, Mr. Bowdler had quitted his house and farm at Hayes, and was residing at Eltham, in the same county. A principal object in this removal, was the bringing of his expences to a scale more exactly adapted to the smallness of his income. To live on little, with a generous heart, is, he would often say, a painful task. This it was, however, which he was obliged to do, through nearly the whole of his life; and by means of strict economy, and denying himself almost all personal indulgence, he maintained an appearance, and exercised a charity and bounty far beyond what might have been expected from so small a fortune as that which he possessed. It was a rule which he always prescribed to himself, to owe no man any thing; he paid ready money as far as possible; and was much disturbed and distressed if a single bill remained undischarged at the end of the year.* His removal to Eltham

* Extract from a letter from Mr. Bowdler to his second son, upon his leaving school.—

"I need not, I hope, charge you not to leave one penny unpaid in all Hampshire; if you do, you blot the fair fame of your ancestors; who, for at least a century, have been noted for observing that noble rule, 'Owe no man any thing, but to love one another.' Never while you live buy any thing which you cannot pay for; or else change your name as soon as possible, for that is the Bowdler character and practice."

was attended with much comfort to himself. It brought him close to the parish church during the remainder of his days, and being at only a short distance from London, he was able to transact business (of which he had always much upon his hands) with great ease, and to enjoy the society of many friends. Most of these were the members of Nobody's Club, which he had been instrumental in forming, and which continued with increased numbers after the death of the excellent person from whom it derived its name. An account of this club may be seen in the Memoirs of W. Stevens, Esq. by the Hon. Mr. Justice Park. Mr. Stevens was the intimate friend of Mr. Bowdler, who loved him during his life, and had the happiness and honor of attending him during the few hours which preceded his sudden death.

But Mr. Bowdler's attention was not confined to the calls of business for himself or others, nor to the claims and pleasures of friendly intercourse. A time was come when a great and general desire prevailed, of giving to the lower orders the benefit of a better education; and the most active members of the Church of England were exerting themselves to instruct the poor more generally in the truth, and at the same time prevent the diffusion of error and false doctrine. Mr. Bowdler had assisted at the formation of the National Society for the Education of the Poor, and bore a

prominent part in forming a school at Eltham in union with it. He acted for some time as secretary, and took much delight in giving a regular attendance at the school, and particularly in examining the children in the Church catechism and in arithmetic. The Society for promoting Christian Knowledge had also recommended the formation of diocesan or district committees, for the enlargement of its funds, and the wider circulation of bibles, prayer books, and useful religious tracts. A committee was established at Blackheath, for a district which included Eltham, and Mr. Bowdler having been accidentally placed in the chair, at a meeting of the Vice Presidents, was requested to hold that office at the monthly committees. It was one for which his regularity and dispatch in business, and early acquaintance with all its forms, made him peculiarly qualified; and the appointment, as it was attended, probably, with considerable advantage to the committee, was productive of much comfort to himself and others, in the friendly acquaintance to which it introduced him, with those members who usually attended. After a few years, feeling the infirmities of age coming upon him, and being apprehensive of their increase, he resigned the chair, to the great regret of the committee, who recorded their sentiments in the following resolution, conveying a vote of thanks, which, together with his answer, was ordered to be entered in their minutes.

" *Resolution of Thanks to John Bowdler, Esq.*

" Resolved unanimously;

" That the cordial thanks of the committee be presented to Mr. Bowdler, for the regularity with which he has, under many inconveniences, attended the meetings of the committee, since its first formation, for his obliging and conciliating manners in the chair, for his uniform and zealous attention to all the best interests of the society. The members of the committee, in offering this small, but most just tribute of gratitude and respect to their late Chairman, cannot but recollect, that his conduct to them individually has excited in them so much warm and respectful esteem, that they regret his resignation of his office like the loss of a valued friend and counsellor; while conscious that any good, which their efforts may have produced, is largely to be attributed to his zeal, activity, and discretion; they deeply lament the causes which now deprive them of his important services, and beg him to oblige them by accepting their best wishes, that his useful life may long be preserved, and that he may still continue capable of advancing those great objects to which he has ever been most fervently attached, the promotion of Christian Knowledge, and the extension of the benefits and blessings, which have long resulted to the community, from the active exercise of his numerous virtues.

(Signed) " W. BROWELL, Chairman."

Mr. Bowdler's Answer.

" Eltham, 16th October, 1820.

" Dear Sir,—Mr. Rashleigh was so kind as to bring me your obliging note, with the unanimous vote of your Committee: you will readily believe, that such a vote was most gratifying to me; but its value is enhanced in my estimation by many circumstances. When I first became a

member of that committee, I was unknown to most of the gentlemen with whom I was to act; yet, from that hour to this, I have experienced from them all such attention and kindness as I had no right to expect; the value of which, and my satisfaction thereat, have been greatly augmented by witnessing the sound principles and zealous exertions of those to whom I am so much obliged.

"I beg you to assure the Committee, that as long as I live I hope to retain a grateful sense of the honor they have conferred on me. My regret at resigning the chair is great, but it is much alleviated by reflecting, that my place will easily be supplied, and that from the zeal and cordiality which prevail in the Committee, and the able assistance it will derive from its Treasurer and Secretary, there is abundant reason to hope, that my wishes and prayers for its success may be granted.

"I remain, with sincere regard,

"Dear Sir,

"Your obliged and faithful servant,

(Signed) "J. BOWDLER."

Addressed to the Rev. Wm. Jones, Secretary to the Blackheath District Committee of the Society for promoting Christian Knowledge.

The kind and friendly regard expressed by the members of the Committee towards their Chairman, continued without interruption to the day of his decease, which occasioned an expression of sincere regret at the meeting at which it was mentioned, and was noticed in the following eloquent and pathetic extract from the annual report for the year 1823.

"The past year has to record the loss of three of our Vice Presidents, through the awful visitation of God; * * * *

* * the third demanding more particular notice from us, as being one of the first promoters and patrons of this District Committee, and, during the first years of their sittings, till the infirmities of age compelled him reluctantly to withdraw from the office, their appointed and constant Chairman, the late John Bowdler, Esq. On his retiring from the chair, the committee passed a resolution, expressive of their warm attachment and gratitude for his services; and on his summons from this world, they passed another resolution, to mark their sense of concern at the mournful event. But as these resolutions are confined to the minute book of the meetings, the Committee have thought it due to the memory of their late Chairman to bear this more public testimony to his worth and their regret. It is needless, they know, to dwell in panegyric on a character so extensively known and so deeply revered; nor can their praises throw fresh honors round the tomb of one, with whose name and whose family has long been connected every thing that is active and excellent in virtue, all that is sacred and venerable in religion. But although it be needless to dwell in panegyric, as far the extension of his good name is concerned, it is, nevertheless, a just and gratifying obsequy to departed merit, to record the sorrow of survivors, and an encouragement to exertion in the holy cause of God, to show that, while the name of the unprofitable servant is forgotten or despised, the righteous will be had in everlasting veneration and remembrance."

Another society to which Mr. Bowdler paid much and anxious attention was that for the suppression of vice. It had been instituted at the beginning of the present century, but had fallen very

low through several unfortunate circumstances. Mr. Bowdler was greatly instrumental in increasing its funds and the number of active members; and for several years, till within a few months of his decease, bore a prominent part in its concerns, rejoicing much in its successful endeavour (far beyond what its means would seem to admit) to check the alarming progress of infidelity and profaneness. The prosecution of Carlile and others, and (which was much more satisfactory) the putting an entire stop to many flagitious proceedings through the dread of a prosecution, bear testimony to the exertions of the society in the cause of religion and morality.

But the object which, more than all others, Mr. Bowdler pursued with assiduity, and which he lived to see accomplished in the society for the building and enlarging of churches and chapels, was the providing of accommodation to enable the lower orders to attend divine worship. To the want of this he had been accustomed to attribute in a great degree the increase of error and dissent; and as he left it to others to build churches for the higher orders, and set himself decidedly against the expending of money in needless decoration, so he was ready at all times, according to his means, and even beyond them, to support any well-directed design for enabling the poor to worship the God of their fathers according to the ritual of

the church of England. * With this view he joined with three of his friends, with whom he had had frequent communications upon the subject, in presenting the following letter to the bishop of London, which was drawn up under his direction.

" Lincoln's Inn Fields, May 4, 1814.

" My Lord,

" This letter is addressed to your Lordship, not only because from your presidency over this diocese you are the fittest object of that address, but because your Lordship is well known to be most zealously attached to the church of England, of which you are from duty, as well as inclination, one of the brightest supporters. Your Lordship cannot but feel, in common with us, that the want of places of worship upon the establishment is, at this day, become an evil of no common magnitude..

" Whenever a sectary wishes to establish a place for the promulgation of his wild and enthusiastic doctrines, he has little more to do, than to express that wish; and the required building in a few months rises to his view. On the other hand, we speak a melancholy truth, to which your Lordship's own observation must bear testimony, that in many districts in the west and east parts of the metropolis, in

* Among these it would be improper to omit the assistance which he contributed, both in money and advice, towards the erection of a chapel and school-room at Torpoint, in the parish of Anthony, near Plymouth, which, during a considerable period, engaged much of his time and thoughts; or to pass over the zealous activity and perseverance of the Rev. Duke Yonge, the vicar of that parish, which so greatly contributed to the completion of the work, and to beneficial effects, beyond what the most sanguine hopes could have anticipated.

populous parts of the county of Middlesex, and also in many great towns in other parts of the kingdom, not a *tenth* part of the church of England population can be accommodated in our churches and chapels, to worship God after the manner of their forefathers. We who subscribe this letter, have maturely considered the subject; some of us have occasion annually to traverse a considerable part of the kingdom, and we are thoroughly convinced that the great majority of the people of this land are, notwithstanding all that has been said to the contrary, strongly attached to the church of England, and that one great cause of the apparent defection from the church, and of the increase of Sectarism and Methodism, is the want of places of worship upon the establishment. We know that those who are strongly impressed with a sense of the duty of worshipping God, but who have not had the means of obtaining correct notions of attending only to duly commissioned instructors, wander from the fold, rather than not worship God in public at all, and thus become for ever lost to the church of England. If this be the case in general, and if the duty of every member of the church, ecclesiastical or lay, has for many years imperiously called upon him to strain every nerve, and to exert all the means with which Providence has blessed him, to provide a remedy for this dreadful evil, think, we entreat your Lordship, to what an amazing degree this call has been enforced upon all of us, by the business in which this nation has lately been so meritoriously and gloriously engaged. We, who subscribe this letter, your Lordship, to whom it is addressed, all the other prelates, and many of the most virtuous and distinguished nobles and commons of our land, have been exerting their utmost strength, and dedicating their time, their talents, and their wealth, to the important purpose of edu-

cating the children of the poor in the principles of the national church. We endeavour, and we trust we shall succeed, in teaching thousands (and we hope, when we are gone to our rest, that thousands yet unborn will be taught) that by a due conformity to the principles and doctrines of our most holy faith, as illustrated by the precepts, and by the rites, ceremonies, and liturgy of the church of England, they may be made wise unto salvation. Think then, my Lord, what our responsibility will be, if, after having instructed them in those things which we think of the highest importance, the moment these children become adults, and are gone forth from our protection, we afford them no opportunity of practising what they have learnt under our tuition. Will it not be the greatest act of cruelty, after we have taught them the way of salvation, to debar them from the means of walking any more in it, but compel them, by the want of free churches or chapels for the accommodation of the poor, to return again to that state of spiritual misery, from which the members of the national school had rescued them, or drive them into the arms of Methodism and enthusiasm, which will be stretched wide to embrace them all? Will it not be a heavy offence in the sight of God, after feeding these children with the sincere milk of the word, that they may grow thereby, not to afford them any free churches or chapels in which the means of grace, which we have taught them to use, may be dispensed for the supply of their spiritual needs? Will not this be to withhold from them the word of God himself, the bread of life, and the cup of salvation? This is an injury of such magnitude, that we, as laymen, deplore it, and deprecate the continuance of it; and as we are sure that our spiritual fathers and many of our rulers in the state feel it as deeply as we do, we trust that no time will be lost, but that every

energy will be called into action, to remedy, as speedily as possible, such a dreadful evil. Another consideration has been pressed upon us, by a highly revered prelate of our church, who in the dispensations of divine wisdom has probably been preserved to us to this day, after a lengthened life of benevolent activity and piety in his high and holy function, to see this great work begun, if not fully accomplished, in his time. It is to this effect:—We are now rejoicing, as a nation, under the wonderful and accumulated blessings of heaven, for putting a sudden stop to the mad career of the most dreadful scourge that ever afflicted the human race. Can we render a more grateful expression of our humble and devout acknowledgements to Almighty God for all his mercies, than by immediately dedicating to his honour and service a number of free churches and chapels, sufficient to supply the spiritual wants of all his faithful worshippers in the established church of England? Can the Prince Regent better begin his peace-administration, or more convincingly prove to his own subjects, and to the world at large, that he is determined that his throne shall be established in righteousness, and that he looks up to the Almighty alone (who has given him rest from his enemies on every side) for future favour and protection to him and to his people, than by sending down a message to both houses of parliament, that it is his royal pleasure that this measure, so big with importance to this country as a Christian nation, should immediately be taken by them into most mature and serious consideration? We are aware that the session is now too far advanced to do any thing effectual this year; but the matter might be so matured that it might be brought forward as soon as parliament meets next winter, and if the Prince be prevailed upon towards the end of this session to send a message to both houses of parliament,

indicating generally his intentions and wishes upon this momentous subject to a Christian people, we venture to believe, that a measure more calculated to conciliate the affections and good opinion of his people could not be devised.

" Our chief object in addressing you, my Lord, is this: that it has been suggested to us, that a proposal of this kind would be better received if it originated with laymen; and we, who subscribe this letter, and many more, who would be ready to assist in such a pious labour, but whose names are not added to this address, because we would not at present burthen your Lordship with a variety of names, are desirous of knowing your Lordship's sentiments upon that head, not wishing to throw upon the shoulders of others any responsibility from ourselves. But we have been also informed, that steps have been already taken by our rulers, both in church and state, upon this important business. If it be so, we heartily rejoice, and shall have done our duty in mentioning the matter to your Lordship; we wish not to interfere with them, in what, no doubt, they have maturely considered: they shall have, as far as our means or ability extend, our most active co-operation, and *we wish them good luck in the name of the Lord.* All we desire is, that so good a work may not be permitted to slumber. On the other hand, our desire was, if nothing was in immediate contemplation, to have your Lordship's sanction (for without your sanction there is not one of us who would undertake a work of this nature) for calling a *private* meeting, chiefly of clergy, nobles, and other excellent laymen, well affected to such a measure, to digest some plan, and for carrying it into immediate execution, for the erection of churches and chapels, a great part of which should be for the accommodation of the poor in districts

where they are most wanted; that such plan should afterwards be submitted for your Lordship's approbation, and if that obtained, be by you submitted to the Prince Regent, to the archbishops, and his majesty's ministers. Whether there should be first a commission and then a bill, or an act of parliament first, and then a commission, as was the case in the reign of the pious Queen Anne, about the building of fifty churches (not above eleven of which, by the by, ever were built), must be matter of future consideration. There never was a period, my Lord, and we write it with honest exultation, when the true church of England was blessed with more active, able, and zealous ministers than at present; but if they have no opportunity, for want of decent accommodation, of preaching the Gospel, and especially to the poor, (to whom it was emphatically to be preached,) nay, not to a tenth of the population, both of the rich and poor, *the people must perish for lack of knowledge.*

" We are aware of your Lordship's pressing avocations, and particularly in the first year of your episcopate, in this very laborious diocese; but we know and feel that no subject can be of greater importance in the eyes of a Christian bishop, of your deservedly high character, than that upon which we have presumed to address you; and as we think that *now or never* is the time, we trust that you will be able to give it a few hours of your serious consideration; and we are willing to assist and to co-operate with your Lordship to the utmost of our power.

" Our names, (though few for the reasons before assigned,) we trust will secure us from any motive in this address but the welfare and enlargement of the Church of Christ, as established in this happy land; and when the subject presses so strongly upon our own consciences, it is, as we conceive, a bounden part of our Christian duty to request

your Lordship, as the appointed guardian of this diocese, to forward these views, which we deem of the utmost importance to the country, to the well being of the Protestant church, to the maintenance of true religion amongst us, and to the service and glory of Almighty God.

" We have the honour to be,
My Lord,
Your Lordship's ever faithful
and most obedient servants,
" J. A. PARK,
" J. BOWDLER,
" C. H. TURNER,
" W. DAVIS."

This letter was addressed to the Bishop of London, on the 8th of May, 1814. The important subject of which it treats had long occupied the attention of the wise and good. The late Mr. Perceval, who eminently merited these titles, had bestowed much thought upon it, but without being able to mature any distinct plan; and those who succeeded him in the administration of affairs had never lost sight of it. The magnitude of it, however, the sum necessary to be raised, the prospect of contending claims, with a variety of other circumstances, served to perplex and bewilder those who were most anxiously intent upon it; and much time passed in discussion and lamentation, during which the evil which was deplored was continually increasing. Discussion, though it at first have no well defined object, gradually leads

to clearer views and decisive measures. In the year 1815, a memorial was presented to the Earl of Liverpool, framed by Mr. Bowdler, and signed by about 120 laymen, who from their rank in society, their weight either as members of parliament or leading characters in the city of London, their approved worth, and their known attachment to our constitution in church and state, were likely to fix the attention of his Lordship, and afford a just representation of the general feeling upon this subject.

"To the Earl of Liverpool,
&c. &c. &c.

"May it please your Lordship,

"We, whose names are hereunto subscribed, beg permission to state to your Lordship our extreme alarm at the danger to which the constitution of this country, both in church and state, is exposed, from the want of places of public worship, particularly for persons of the middle and lower classes, in many parts of the United Kingdom, and especially in the metropolis and its neighbourhood.

"We believe it will be admitted by all reflecting men, that no nation can prosper unless its morals be preserved, and that this can only be effected by religious principles.

"We acknowledge, with gratitude, that by the laudable exertions of many, both of the clergy and laity, a noble effort has been made to instil such principles into the rising generation, by erecting national schools throughout the country; but we submit to your Lordship, that the benefit of those schools must in a great measure be lost, and the object of them remain unobtained, if places for public wor-

ship be not provided for the children therein educated, both during the period of their instruction and after they shall have quitted the schools.

"That places sufficient to answer the end proposed do not exist either in the great parishes which surround the city of London, or in many other populous cities and towns of this kingdom, is notorious. We believe we are correct when we state, that in fifty parishes, in or near the capital, there are more than a million of inhabitants; and that all the places of public worship in those parishes, belonging to the establishment, are not capable of containing one-tenth part of that multitude, and even those places are chiefly calculated for the higher classes of society.

"To cure this dreadful evil, by providing churches or chapels adequate to the wants of the inhabitants, is beyond the power of private or parochial contribution. Parliament alone can do it; and we conceive it to be one of its chief duties to provide places of worship for the members of the established religion.

"We have, therefore, presumed to call your Lordship's attention to the subject, and anxiously hope that you will be pleased to give it your most serious consideration.

"With sentiments of the highest respect,

"We have the honour to subscribe ourselves,

"Your Lordship's

"Most obedient and most humble servants."

His Majesty's government, under the heavy task of the burthens occasioned by the late war, and the general cry for a remission of taxation, felt themselves compelled to postpone an application to parliament, and no consequences seemed likely to arise from the above memorial, to satisfy the wishes.

of those with whom it originated. Their thoughts were continually upon the subject, and they had projected the formation of a society for promoting the building of churches and chapels, but with little hope of success. In the spring of 1817, however, Mr. Bowdler was roused by a letter from his friend and coadjutor, Mr. Davis, whose zeal was never damped by untoward or unpropitious circumstances. He states his anxiety to do his duty, and the wish which he and others had entertained to pursue a simple but secure course; namely, that whatever should be done, in that early stage of the business, should spring from a meeting of those sound and tried friends to the church who had signed the memorial. He proposes, therefore, that they should summon a meeting of the subscribers, previous to which, many of their particular friends might be prepared to expect something more than a dry report, and then good morning. "If," said he, "such a man as Mr. Cotton was called to the chair, at that, or even at a subsequent meeting of the same parties, I think it would not only give *respectable countenance*, but secure in the outset the most liberal subscriptions; for where are we to look for much money but among the opulent and patriotic merchants of London? and where are they to be found but in his society and connection? It was such a connection that, on Wednesday last, after a dinner at the London Tavern, raised

1500*l.* for the London Hospital." After some further observations, Mr. Davis concludes with his wonted energy. "You see, my dear Sir, we can do nothing without you; let us set this glorious cause afloat; if we begin but with 100*l.* it must accumulate, and it will be next to impossible to misapply it. Under the blessing of Providence we shall then be as near perfection as human affairs can be expected to arrive at; the Society for promoting Christian Knowledge, securing the doctrine and discipline of the church, by printing and spreading the Scriptures and Liturgy; the National Society bringing up the children in the nurture and admonition of the Lord; and the society we now project affording places where the former can be read, and where the latter can be *freely* received."

A little spark often kindles a great fire, and the zeal of one or two individuals awakens thousands. This letter may be said to have been the immediate occasion of the society which had been for some time contemplated. The proposed meeting was called, Mr. Cotton was placed in the chair, and Mr. Bowdler there explained in detail the circumstances which had led to the presenting of the memorial, and those which had since occurred; the issue of which was, that they had learned from Lord Liverpool's private secretary, that it had reached his Lordship's hands, and formed part of a more extended scheme then in his contemplation.

After much discussion, a committee was appointed to prepare such resolutions as they might deem proper to be submitted to another general meeting; and the subscribers being again called together on the 7th of June, it was agreed to form a society for promoting public worship, by giving assistance towards providing additional church-room, more especially for the lower orders. A deputation was also appointed to wait upon Lord Liverpool, with the resolutions agreed to at this meeting, with authority, if they should find his Lordship not unfavourable to their views, to communicate on the subject with such other high characters in church and state, as they should judge proper. The answer of Lord Liverpool expressed not only his willingness to countenance the society, provided it should receive the sanction of the heads of the church, but his opinion, that if properly constituted, it would further the views of the government upon this subject, and prepare the way for the measures which they had at heart, but had been compelled to defer until the situation of the country would allow of their being carried into effect. By his Lordship's recommendation, the deputation applied to the Archbishop of Canterbury and the Bishop of London, each of whom expressed strongly his readiness to concur in aiding the proposed society; the former adding his opinion, that without something being effected on this important subject, much of what was doing by

the National Society would produce harm instead of good. The undertaking now went forward with rapid progress, being aided by the exertions of several other individuals, among whom Lord Kenyon, Sir James Langham, Sir Thomas Acland, Samuel Bosanquet, Esq., G. Gipps, Esq., Joshua Watson, Esq., and Wilson Cotton, Esq., were particularly prominent; nor must a debt of gratitude be omitted due to G. Bramwell, Esq., who, out of zeal for a good cause, and of strong personal regard for Mr. Bowdler, undertook the office of secretary, and has continued to act as honorary secretary to the society. In consequence of an application made by Mr. Bowdler to Sir Harry Calvert, the Duke of York accepted with much readiness the office of patron of the society; and the Archbishop of Canterbury, who was very desirous to promote so good a work, consented to become the president. Some rules and regulations were, after mature deliberation, adopted, a short address to the public was drawn up, and all things being duly prepared, a general meeting was held at the Free Masons' Tavern, on the 6th of February, 1818, when the Archbishop took the chair, and the society, under proper officers, was in all due form instituted. Thus, by slow and steady steps, Mr. Bowdler and his friends proceeded to the attainment of the object which they had contemplated with such ardent desire, and laboured strenuously to accomplish. Full of expectation that their own

wishes would be seconded by many good men through the country, they solicited and obtained the approbation and assistance of a large number of highly respectable individuals, who contributed according to their means. It had been said, that it would be vain to embark in so vast an undertaking, unless they had secured a sum of at least 100,000*l.* The society began its labours with donations amounting to little more than half this sum, and annual subscriptions of only 340*l.* Some little time, however, as Mr. Bowdler used to remark, was sure to elapse before any payments would be required from the society; and in the mean time its funds would accumulate, and new subscriptions would be added. It is to be observed, also, that many persons whose contributions would, perhaps, have amounted to a considerable sum, were engaged in performing, in their several parishes or districts, the very work for which the society was instituted. Though its funds, therefore, were perhaps small, compared with the extent of what it had undertaken, its resources were in some respects great, and its powers very considerable; particularly in one very important instance, namely, that its proper business was, not merely to spend its own money in a pious and charitable work, but to stimulate the exertions of others, and by the promise of a contribution on its part, to render that easy, or at least practicable, which had, per-

haps, been scarcely contemplated, or had been abandoned in despair. This Mr. Bowdler always considered as the proper business and true merit of the society, which in this respect differs from most others, that it invariably requires those places which apply for assistance to contribute so much as shall appear to bear a due proportion to their means; limiting its bounty, for the most part, to the advancing of a fourth part of the estimated expence. And in doing this, it is careful not only to show its piety in promoting the glory of God, but to make it also a work of charity. Mr. Bowdler's great object, whenever he turned his thoughts to this matter, was the providing of church-room for the poor; this was the end which he chiefly proposed to himself and his friends in the institution of this society; and in drawing up the rules and regulations *, he took care to pledge the society, "that in the aid to be granted, preference should be given to such parishes and places as should propose to afford the greatest extent of free sittings, in proportion to the aid granted; such extent to be in no case less than half the additional area and accommodation." There was yet another

* The rules and regulations of the society were originally drawn by Mr. Bowdler, but received various additions and alterations at the meetings at which they were discussed. It is to the praise of the care and foresight with which they were framed, that no subsequent alteration has been deemed necessary during six years that the society has been in existence.

advantage contemplated by Mr. Bowdler in the formation of this society, which, though of minor consideration, was not unimportant; — it was the forming of something like a standard and pattern in the style of church architecture. Mr. Bowdler used often to express his admiration of Christ Church in Bath; and his wish, that, as it had led the way in appropriating the whole area to the accommodation of the poor, it might also set an example in respect of the style of building,— simple, chaste, free from all useless or expensive decoration; yet such, that no passer-by can mistake its character. The want of true taste, and particularly of simplicity, in many of our modern churches, he often lamented; and he looked to this society as likely to correct a vicious taste, and encourage and compel a plainer and less expensive method. He therefore took care to insert among its rules, "That it shall be an object of the society to obtain and communicate information that may facilitate the enlarging and building of churches, particularly with respect to economy in building; and that it be a condition in every grant, that no expense shall be incurred for ornamental architecture, beyond what shall, by the committee, be deemed essential to give to the buildings to be erected and enlarged with the aid of this society, the character of churches or chapels of the church of England."

The interest which Mr. Bowdler felt in this so-

ciety, and the active part which he took in its formation, seem to render proper an insertion in this place of the steps which led to it. It was one of the most ardent desires of his heart, which, when accomplished, he thankfully and devoutly said, "Nunc dimittis servum tuum, Domine." He lived, however, not only to witness its active and successful operations, but to see nearly the whole sum expended which he had been so instrumental in raising. Having been appointed one of the members of the committee, he gave an almost constant attendance there; expressing his wish, when, from increasing infirmities, he withdrew from other scenes of active employment, to continue to the last at this post. The fifth annual meeting of the society took place a few weeks before his decease, when he was confined to his room by illness, and in almost daily expectation of a summons from his Lord; and, as if by a merciful appointment, his last hours were cheered by a flattering testimonial from the members then assembled, in the form of the following minute, which the Archbishop of Canterbury graciously undertook to communicate to the dying labourer; having himself, in opening the business of the day, expressed the obligation due to Mr. Bowdler as the father of the society, and the general regret with which the loss of his assistance was contemplated by those who knew how best to appreciate it.

"At the annual general meeting of the society for pro-

moting the enlargement and building of churches and chapels, holden by adjournment on Thursday the 22d day of May, 1823, at their rooms in Lincoln's-Inn-Fields: Present, His Grace the Archbishop of Canterbury in the Chair,

"It was resolved unanimously,

"That we deeply deplore the absence of John Bowdler, Esq., in consequence of severe illness, one of our original and most valuable members, whose constant attendance upon the meetings of the society, while health enabled him, evinced the high sense he entertained of its great importance in the promotion of the best interests of true religion.

"That this resolution be communicated to Mr. Bowdler, and that His Grace the Archbishop of Canterbury be requested to do it by letter.

"GEO. BRAMWELL,
"Honorary Secretary."

Of the private life of a retired country gentleman there is little to record. One day telleth another nearly the same unvaried tale. "His virtues walk their daily round, nor make a pause, nor leave a void." But if the journey through the earlier part of life is marked with little variety, that by which he "goeth to his long home" is necessarily uniform. *Una senum facies.* The complexion of old age will be sometimes less wrinkled with care, and sometimes less furrowed with sorrow; it may even be placid with contentment, or may wear a smile of joy in a retrospect of the past, or anticipation of future happiness. But some of the evils which the Roman satirist has forcibly, though coarsely, described, or

those which the Preacher has drawn with greater delicacy and more of poetic imagery, must, by destroying the vigour of life, deprive it in some degree of its powers of active emplyment. Happy they, who, having borne the burthen and heat of the day, having devoted their early morn and noon-day strength to the service of their Maker, and the use of the talents he has given them, can see, without regret, the shades of evening lengthen around them, and retire to the exercise of domestic virtues and private benevolence, devotion and heavenly meditation. Happy their country, which nurses in its bosom a race of virtuous, vigorous sons, training them to be active in labour and sage in counsel, to improve the country and adorn the town.

> " Bold, firm, and graceful are thy generous youth,
> By hardship sinew'd, and by danger fired.
> Mild are thy glories too, as o'er the plains
> Of thriving peace thy thoughtful sires preside;
> In genius and substantial learning high;
> For every virtue, every worth renown'd;
> Sincere, plain-hearted, hospitable, kind."

To the strength and firmness of youth, Mr. Bowdler added much of tenderness* and kind-

* Mr. Bowdler shall be his own portrait painter, in order to show these features.

Extract from a letter to his youngest sister, dated Jan. 9, 1777.

" If you were in a little better spirits, my Harriet, I would laugh at you for suffering yourself to be so easily taken in by a few soft things in my former letter, as if I in reality felt that tenderness which I pretended to express. Do you ima-

ness: to the wisdom of age much of cheerfulness, thankfulness, and benevolence. His was not that comfortless state, which the author of the Rambler has described, "worn with labours, harassed with anxieties, tortured with diseases, incapable of feeling any gladness of its own, or any

gine I have really any regard for you? — Nay, if you are convinced of it, 'tis in vain for me to attempt to disprove it, and, therefore, I never will try at it again as long as I live; but, on the contrary, (as those who are so easily deceived, deserve to be deceived) I will do every thing in my power to strengthen the delusion. If you and I were to correspond frequently upon such subjects, I have a notion I could *hum* you nicely, for I either have a deal of the *pathetic*, or else can assume it, so as to deceive even myself. But I fancy, 'tis as well as it is, for I doubt if we should do each other any good; and their wise wisdoms the world would laugh most unconscionably at our folly in writing such stuff at five and twenty and thirty, as a girl and boy of fifteen ought to be whipped for. Yet, begging pardon of their worships, if there is a pleasure in madness known only to madmen, there is a charm in sensibility which the world cannot match. To dry the tears of the widow; to produce the first smile in the countenance of sadness; to take part of the load off the afflicted, and see them support the remainder with less difficulty; to rub off the little ruggednesses of their road (each one of which appeared to them a mountain); and to perceive their looks brighten at one's approach, — give *me* heartfelt delight; and "*I their toys to the great children leave.*" But, alas! alas! even this is vexation of spirit. I see those whom my soul holds dearest languishing in pain, disease, and sorrow, and am unable to afford them any relief. I see my sister, from whose good sense and affection I promised myself so much happiness through life, sunk into a state which I dread even to think of; and even you, whose cheerfulness and good humour seemed inexhaustible, are grown grave and disconsolate in the very spring time of life, when

satisfaction from the contemplation of the present." It was that which the same writer has described, when warmed with poetic fire,

"An age that melts in unperceived decay,
And glides in modest innocence away;
Whose peaceful day benevolence endears,
Whose night congratulating conscience cheers."

Though anticipating, perhaps, some of the evils of age before they came upon him, and therefore desirous to withdraw, almost prematurely, from social and from busy scenes, yet it was with no feeling of disappointment or discontent. Having (to adopt the language of one of his favourite authors) "trod with cautious step the chequered paths of life, he was ready to quit its vain scenes without a trouble or a fear." He retired, *uti conviva satur;* expressing a devout thankfulness for the blessings which had been vouchsafed him, and the comforts he was still permitted to enjoy. The following is an extract from a letter, written nine months be-

---

youth and health are in their highest vigour. I am almost tempted to cry out with Othello, 'Why, why is this?' and am forced to repeat my favourite maxim,

'Man was not made to question, but adore.'"

The following is an expression of kindness towards his eldest sister, who was then fallen into a state of ill health.

"Aug 12th, 1777.

"Give my kind love to all who think it worth accepting, but keep a large slice for yourself, for you never will meet with any more sincere and lasting: use it as you will, you shall not wear it out; and (unless you survive me) it will prove an estate for life free from all deductions."

fore his death, to Rowland Burdon, Esq., with whom he had maintained a friendship unabated by time or distance; *quo nemo erat amicior nec charior, vir conjunctissimus et amantissimus.*

" Eltham, 23d Sept. 1822.

" My good Friend,

" A long and fine summer has passed since I received your kind letter of June 6, but our worthy friend Bramwell has, probably, informed you that my old carcass has given way, and now totters pretty much. My head fails as much as my body. I am no longer fit for any business, and I have more writing than is good for me. I wish, however, to say — God be with you, and your wife, and your children. ——My sisters are well, and have both made me a very kind visit to take leave. — Though so deaf, and my head so weak that I cannot enjoy *company* at all, and wish to spend much of each day alone; yet I rejoice at having prevailed on our excellent friend, Miss Duff Macfarlane, to spend the approaching winter here. Whether I live or die, she will be a *great* support and comfort to my wife and daughter; and while I survive, and retain any mental faculties, it will be a delightful resource to me to see them at meals and at other times, and enjoy their kind attentions. In a word, and to conclude,

' Ten thousand, thousand, precious gifts
My daily thanks employ.'

I am free from pain and sickness, can feel the kindness of my friends, relish my food, can walk a mile, sleep pretty well, my eyes serve me as well as for many years past. What can I say more? Oh, how thankful I ought to be, when, beside and beyond all these comforts, I can look up to heaven, and, relying on my Saviour's merits, entertain a humble but firm hope, that I shall be admitted as a door-keeper in the house of my God for ever!"

Mr. Bowdler had been through life an early riser, and continued to be so in his latter years. The first hours of the morning were employed in reading the Scriptures and in private devotion. His family and servants were regularly called together to prayers in the morning and evening, and he attended the service of the church on all days which were appropriated to public worship. He was not latterly disposed to read many books. Some few favorite authors, particularly on religious subjects, engaged much of his attention; of whom Bishop Andrews, Bishop Horne, and the present Bishop of Llandaff, were among those in which he took chief delight; to which may be added some smaller works, such as the writings of the excellent Mr. Nelson, a small volume on "the Faith and Practice of a Church of England man," by Dr. Stanley, formerly dean of St. Asaph, and the Meditations for the Aged, by the Rev. J. Brewster. But useful employment, for the benefit of others, was best suited to his character and taste. His maxim was that which he had received from his father, "Do all the good you can." With this design, in the year 1821 he published a collection of poems, divine and moral, many of which had never before been printed. Poetry had been at all times his delight, and he retained his love for it to the last, and would put to shame younger and better memories in quoting from Shakspeare or from Young. He would repeat hymns, likewise, and

psalms, with a spirit and energy which were very animating; and he was fond of encouraging young persons to store their minds with these against the season of sickness or distress. It was in a great measure, with this view, that having a very small volume of sacred and moral poems, which had been given him when a boy by a schoolfellow, he thought of republishing it with some additions. The work soon grew through the contributions of his friends, and was printed in two small volumes, and (with the omission of some old poems and some in foreign languages) in one thicker volume. It has been remarked, perhaps with some reason, that they open unfortunately by presenting the reader with such well-known pieces as Bishop Kenn's hymns, and some of Dr. Watts's. But one object with the editor was to prepare a collection which might be put into the hands of children, and he therefore deemed it necessary to retain these. Whoever will take the trouble to look through the contents, will easily satisfy himself that it is an useful, a pleasing, and interesting collection, in which, perhaps, few pieces of real excellence are not to be found, and much is inserted which is new and valuable.

This work being finished, Mr. Bowdler proposed to make a collection of prayers, which, however, he did not carry into execution. The design, if we may judge from the many similar attempts

which have been made, should seem to be one which it is not easy to accomplish in a satisfactory manner. Perhaps it may be best effected by any one who will make it his business to adhere strictly to the words of Scripture, and of our admirable liturgy. There will be found in them a simplicity and nobleness of expression, which will not easily be attained by any one, let him strive as he will. It is not difficult to extract from the liturgy, from the psalms, and the devotional parts of Holy Writ, some forms of confession of sin, of supplication for pardon, of prayer for the aid of the Spirit, and for various Christian graces, of intercession for others, and of thanksgiving for mercies received, which may be varied according to the situation or the feelings of those who use them. These are probably the best which can be adopted for family devotion; and some of these Mr. Bowdler had intended to introduce into his collection. If recourse be had to any other sources, the compiler will find it advantageous to use the language of the fathers of our church, rather than the laboured attempts of writers of the present day. Mr. Bowdler's intention was to take Spinckes's Devotions as the groundwork, and alter and add to it as he should see fit. In this collection are many excellent prayers to which he was very partial; and a passage from one by Archbishop Laud, was frequently in his mouth: "O blessed Lord, enable me to fulfil thy commands, and command what

thou wilt; prepare my soul against thy coming, and come when thou wilt, O thou Saviour of all who hope in thee; do with me what seems best in thine own eyes, only grant me a patient and penitent spirit; make my service acceptable to thee while I live, and my soul ready for thee when I die; give me grace in this life, and glory in the life to come, through Jesus Christ our Lord and only Saviour."

"The time now drew nigh that Israel must die." This he had long foreseen, and had so carefully set his house in order, that if it had come upon him suddenly, which he had apprehended to be probable, it would not have surprised him unawares. Delayed as it was through the divine mercy, it afforded him occasion to express strongly his gratitude. "I have been accustomed to pray," said he, "that my death might not be unseasonable, sudden, or violent." The first of these petitions has been long since laid aside, and I have added, after the example of Bishop Andrews, 'So far as Thou seest fit, free from extreme pain.' Now see how my prayers have been answered. I have lived to the age of 77, so that my death cannot be untimely or unseasonable. I go on from day to day, getting weaker, so there is nothing sudden; and it is not violent, but according to the common course of nature. Of severe pain, too, which is my greatest dread, I have suffered but little, and only occa-

sionally. Have I not then reason to say that my prayers in this instance have been answered?" He went on to say, "It appears to me probable that I derive benefit from the prayers which, I have reason to think, many excellent persons put up for me. And this seems to be not an improbable effect of the prayers of our friends. For it cannot be supposed that they can avail to obtain the pardon of our sins. What then more likely than that the fervent prayer of a righteous man should procure relief from bodily pain, and ease in sickness?"

On Easter day, which fell on the 30th of March, he was in his place in his parish church both morning and afternoon, and kept that high feast at the altar with a grateful heart. This was the last occasion on which he attended public worship; and his diary exhibits a melancholy proof of increasing infirmity, the only subsequent memoranda which it contains being a few short words written with a faltering hand on three successive Sundays; "Staid at home — not well." Soon after Easter a slight paralysis probably affected the abdomen, which was followed by an effusion of water. By the judicio u treatment of his medical attendant, acting under the advice of Dr. Baillie, who out of personal regard for one whom he had long known and valued, broke through his usual habits, and twice visited his patient at Eltham, the dropsical symptoms were removed; and a hope was excited that as the summer approached some portion of strength might

be restored. The season, however, was unfavourable; the constitution at 77 was too much impaired to rally effectually under the means employed to recruit it, and after two months of gradual decay, during which the watchful eye of affection continually perceived some symptom of increasing weakness, he at length sunk rapidly, and on the last day of June closed his eyes to open them no more.

The season of dissolution is so awful, so severe a trial to human nature, and pregnant with such important consequences, that we cannot be surprised if some desire be excited to know how any one, whose faculties were preserved entire, conducted himself at such a period. But that is surely a very laudable curiosity which would penetrate, as far as may be permitted, into "the chamber where *the good man* meets his fate," and learn how far the principles which actuated his life afforded him comfort and support in that solemn hour which "is appointed unto all men." The illness by which Mr. Bowdler's life was concluded was, in many respects, so mercifully ordained, that the recollection of it is far from painful, and the mention of a few circumstances which attended it will, probably, not be unacceptable to the reader.

During the former part of it his strength diminished so fast, that he soon became unable to walk alone, or even to stand, without support; yet

he resisted the infirmities which came upon him with a vigour which, in the end, contributed much, probably, to his own convenience and that of his attendants. He had been always an early riser, and punctual to a moment in the business allotted to particular hours. During his last illness he rose regularly about six, and his bell rang for family prayers as punctually as heretofore. Previously to their assembling together, both in the morning and evening, some prayers were read for him from the office for the Visitation of the Sick. His perfect self-possession and unaffected piety on these occasions were highly edifying; the responses were made in a low, but firm voice; and the writer hopes to bear long in his remembrance the strong and joyful assent which was made to the noble confession of faith contained in one of the benedictions at the end of the Visitation Office, "The Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayest receive health and salvation, but only the name of our Lord Jesus Christ."

Mr. Bowdler had been in the habit of receiving the holy communion during the days of his health as often as occasion would permit, and it was a subject of continual regret with him that such op-

portunities are not offered more frequently; a regret in which many pious members of the church of England have joined, and many of those who minister at the altar, who see and feel that nothing tends more to preserve a true and lively spirit of piety in the hearts of a congregation, than a frequent administration of that blessed sacrament. The spiritual consolation which this servant of God had at all times sought from this ordinance was, through the divine mercy, supplied in the hour of sickness and decay, and in a manner peculiarly satisfactory. On the 27th of April he received the holy elements from the hands of his son, after a confession (if it may be so called) which shewed, in a very affecting manner, his tenderness of conscience, his earnest self-abasement, and full and firm reliance on the merits of his Redeemer. From that time he suffered no week to pass without a private communion, in which his immediate relatives took a part; and the little congregation was sometimes increased by the presence of an old and devout domestic, who, with a slight interruption, had been in his service during forty-five years. Such scenes are among the most edifying that our holy religion presents to us. The firm manly piety of him who feels that his days are numbered, the placid resignation of those who view with sad and solemn anticipation the breaking of that staff on which they long have leaned, the nature of the service in which they are engaged, and the

humble, yet elevating language in which the church has dressed it, all are calculated to strengthen, rather than wound the heart, and raise it in devotion, and even thankfulness, to Heaven. The death of the hoary sire, who sinks like the monarch of the forest by natural and gradual decay, will afford matter for contemplation not the less instructive, because unattended with that severe anguish which is felt when, by some mysterious dispensation, the dearest ties are suddenly torn asunder, the brightest hopes are darkened, and the flower fades, and the tree falls, in all the beauty and vigour of youth.

Mr. Bowdler, as has been already intimated, had anticipated the day of weakness and decay, and had arranged his worldly concerns with a prudent foresight. In this he felt a comfort which it were well if many who are less thoughtful would provide for themselves. To a person of his regular habits, the satisfaction was unspeakable. His time was entirely at his command: his mind was easy, and free to bestow itself upon any subject which came before it, particularly on those of everlasting interest. The psalms and lessons for the day were regularly read to him, to which were added Bishop Dehon's Sermons, in which he took peculiar delight, and hymns and poems from his own collection. Some papers which he had written for the direction of those who survived him, he read from time to time, and explained his wishes; and by

letters, which he dictated, not being himself able to write without difficulty, he took an affectionate leave of his friends. He was alive also to the events of the passing day; and politics, in which he had always taken much interest, now served, amongst other things, to occupy and amuse his mind without embarrassing it. "The newspaper," he would say, "suits me exactly, for I can go to sleep while it is read; but it is very painful to fall asleep over the Bible, and yet I am now reduced even to this."

The lesson which he had learned from his father, "*Do all the good you can,*" was continually in his thoughts, and nothing, perhaps, was so irksome to him as the being shut out from the power of any longer fulfilling this precept. When the writer of this Memoir was once mentioning some one who had recovered from a state of great weakness, expressing at the same time a doubt if recovery would appear to him desirable, he replied, "Indeed, my friend, I do not know why I should wish to live; I do not see that I can do any more good." It may, however, be useful for those who are apt to be impatient under the burthen of prolonged life to learn, that some days, or even weeks, after he had sighed over his inability to be useful, he was enabled to devote his attention to a subject in which he felt a peculiar interest, and to dictate some papers respecting it which shewed very remarkably the clearness of his faculties and his pre-

cision in the arrangement of his thoughts. The subject here alluded to, is the Scotch Episcopal Church; and one of the papers was an address to his friends on its behalf, which, according to his directions, was printed after his death, and circulated among them. A copy of it is here subjoined.*

* "In early life, Providence placed me in a situation which gave me such an insight into the merits and wants of the clergy of the Episcopal Church in Scotland, as seemed to call upon me to do every thing in my power to assist them; for I found them to be inferior to our own clergy only in wealth, rank, and some of the advantages of a polished education. The more I became acquainted with them, the more I was convinced of the great advantages which must result to true religion by affording them some support and encouragement. By the exertions of their lay members in Scotland, and of their friends in England, they were by degrees raised from a state of absolute destitution, to one which barely affords them the common necessaries of life; yet we have witnessed such good effects, as have given us abundant encouragement to persevere in our endeavours to procure a decent provision for them, and the means of educating others to succeed them in their calling. Still, however, they are greatly deficient in these respects, as well as in a fund for providing places of worship, even of the most humble description, adequate to receive their several congregations. It was my humble hope that I might be able to procure them some further assistance, while life was continued to me; but that expectation, and the measures which were in prospect, have been interrupted by the near approach of my dissolution. No means, therefore, seem now to remain for me, but by a short statement of their case to excite the friends of pure religion to take an active interest in their welfare; and upon such, I trust, it may make a strong impression.

"For, consider only, these are not worthy men differing from us in many of the essential points of our holy faith, and in the

To his friends, Mr. Bowdler's heart was always open; and the warmth of his affection appeared

---

form of church government; but they accord with us in holding all the articles of our church; their form of worship is the same with our own, and their practices and ours correspond in almost every particular. Another favourable circumstance is, that they aim not at any public display, or rank, or power: all they wish for is, orthodox clergy; decent places of worship, of the plainest description, sufficiently extended to contain their congregations; and such pecuniary aids as may enable them to support themselves and their families in the humblest style, and to provide a decent education for their children, and their successors in the ministry.

"I hope, therefore, it may not be thought presumptuous in me if I make it my dying request both to my lay and clerical friends to exert themselves in support of an object which has so long been near my heart. All I request is, that those who are able to afford pecuniary aid will give it, and that those who are not blessed with such means, will give their countenance and protection; for sooner or later it may fall to their lot to be able to afford them assistance in one way or other. Foundations have already been laid for two or three small funds; one in particular meets most exactly my wishes, because it is intended to relieve the poorest among them, and provide suitable education in the most economical manner. Upon this head particulars may be known by applying to my son, the Reverend Thomas Bowdler, Rector of Addington, West Malling, Kent; the Honourable Mr. Justice Park, Bedford Square; Lancelot Shadwell, Esq., King's counsel, Lincoln's Inn; George W. Marriott, Esq., of the Inner Temple.

"There are in their church six bishops, and about sixty clergymen; and without endeavouring to ascertain with exactness the number of the laity, it may be stated at an average of 300 in each congregation: which would, no doubt, increase if the means were provided of affording them the regular performance of the services of their religion on every Lord's day; whereas

to glow with brighter lustre as his bodily powers declined. When one in whose welfare he had long taken a deep and active interest was, by a fearful visitation, deprived of the wife of his bosom, Mr. Bowdler on being informed of it, expressed his concern with an earnestness quite his own, and immediately directed a sum of money to be sent to him, in the hope of supplying his present wants. Some of his friends visited him from time to time, and were delighted in witnessing the clearness of his faculties, the cheerfulness of his spirits, and his strong and elevated piety. One of these, G. W.

---

now they can in some places be performed only once, in two, or even three weeks.

"Some interesting information has lately been received respecting the Episcopal Church in the United States of America, which, through the exertions of some of its members, is rising to an eminence delightful to contemplate, and highly favourable to the promoting of true religion. It is an interesting circumstance, that Episcopacy revived in that country after the revolution, by means of the Scottish bishops; and those churches correspond exactly with each other, and with our own, in doctrine, in discipline, in every requisite of a sound portion of the true Catholic church of Christ; exhibiting, at the same time, a proof that pure religion, even without the aid of worldly support, will best flourish under a faithful adherence to those forms of church government which have been received from the Apostles.

"See two volumes of most excellent discourses by the Rt. Rev. Theodore Dehon, late Bishop of the Protestant Episcopal Church, for the diocese of South Carolina.

"JOHN BOWDLER."

Eltham, 30th May, 1823.

Marriott, Esq. had the privilege of sitting by him for an hour and a half on the evening which preceded his dissolution, when he revived from a state of great exhaustion, listened with much eagerness to the legal news, conversed with his usual cheerfulness, and bade an affectionate farewell to the friend whom he loved, leaving upon his mind an impression not to be effaced,—an impression to be contemplated in the hour of private meditation, but scarcely to be lost in the bustle of active life,—the recollection of firm faith and elevated hope, the effect and present reward of a pious and useful life.

The following account of this interview has been kindly communicated by Mr. Marriott, who will receive the thanks of the reader for permitting it to be inserted.

"On Sunday, June 29th, I went, after morning service, to Eltham, that I might once more see my excellent friend, Mr. Bowdler. It was out of my power to go on any other day before I left town for the circuit; and to this circumstance I owe, under Providence, one of the most interesting and instructive occurrences of my life. If I could have gone on any other day, I should have deferred my visit; and if I had deferred my visit, I should never more have seen him here. He died about eleven the next morning. When I arrived at Eltham, I heard that Mr. Bowdler was very ill. I went to church, with little hope that he might be able to see me afterwards, though not at all expecting so early a termination of his life. But he revived a good deal towards the evening, and at a quarter past seven he sent for me to his room. He lay on the sofa, and said he could

not look up, and should scarcely see me if he did. This, however, did not lessen the impressiveness of the scene; for it enabled me to observe his looks more intently, and to see an instance of 'peace at the last,' such as, I fear, is not of frequent occurrence. Most evidently, although his flesh and his heart failed, 'God was the strength of his heart,' as he now is 'his portion for ever.' We talked together (he taking his full share in the conversation) an hour without interruption, and every thing he said evinced perfect clearness, and even vigour of mind, and the purest and soundest feelings and principles. He seemed to take the same interest in public matters of real importance as he would have done at any period of his life; and his private friendship never could have been more warm and affectionate. He desired me to tell my wife, that he felt himself overwhelmed by the mercies vouchsafed him from heaven; and particularly mentioned the entire preservation of his faculties at his great age, notwithstanding the weakness of his body,—the constant attendance of a good son, which, he said, was doubled by his being a clergyman, for the blessed sacrament to which he formerly went, now came to him;—that his beloved wife (a year older than himself) was well, his children affectionate, his friends kind, his servants wonderfully attentive;—but, above all, the communion he was enabled to hold with God, and the thoughts of His mercy and goodness which God continually gave him. He said he had no bodily pain, except when he perceived soreness occasionally from lying in one posture, and that but slightly. And as to mental suffering, he appeared neither to feel or anticipate the smallest portion of it, but to rely implicitly on his Saviour's merits and death, for the blessedness of the change he was about to experience. He spoke in very strong terms of Bishop Theodore Dehon's

Sermons, one of which had been read to him that morning. Both volumes had been the companions of his long illness, and lay with the Bible and Prayer Book constantly on his table. I more than once felt and expressed my apprehensions that I was staying too long with him, and that he exerted himself too much, and towards the last he appeared to have fallen asleep. I then left the room, and was not sorry, especially on his account, to be spared taking a formal leave. But he was soon roused, and finding I had left him, sent for me again; and on my return he said, smiling, 'You are a slippery friend.' I told him my motives for going away, which he seemed to have sufficiently understood. He then said, 'Give me a little time.' Very soon after he desired me to tell Judge Richardson and his lady, and Mrs. Marriott, and to believe for myself, that he prayed for God's blessing upon us in all respects, and added very emphatically, 'Can I say more?' I said, that was impossible; and that we should all have an increased expectation of enjoying the blessing of God on account of his prayers, and especially at such a time. I then only said, I was sure I ought, for his sake, to go, and returned his blessing. He sensibly pressed and shook my hand, but did not speak again. Within eighteen hours his spirit was, I trust, in Paradise."

Little remains to tell of the hours which followed Mr. Marriott's departure. With his usual punctuality, Mr. Bowdler enquired the time, and the usual prayers were read for him from the Visitation Office; to which were added two out of an old collection of devotions, of which one that he deemed peculiarly suited to his own case was read a second time. He was soon after carried up to bed as

usual, between nine and ten, and slept for some hours. Early in the morning he became uneasy, and in a very few words desired the servant who attended him to call his wife: "Wife, Oliver, "Son"—These were the last words he uttered. Having kissed his wife, and daughter, and a female friend, the kind and active attendant on his hours of sickness, he sank into a dose, and drew his last breath with a slight struggle a few minutes before eleven.

His remains were deposited in the church-yard at Eltham, according to his own directions, in a walled grave, adjoining the vault of his old and revered friend, Bishop Horne, a spot as near as possible to that on which he used frequently to stand, and planting his foot, say, "Here I mean to lie." A low tomb, covered with a black marble slab, (in imitation of one erected to the memory of his friend the late Chief Justice Gibbs, in the church-yard of Hayes,) marks the spot; and may it be long observed by the inhabitants of Eltham with regret, that in him religion lost one of its firmest supporters, and the poor a kind and judicious friend.

If a review be taken of the life, which has now been sketched, it will be found to be marked by sound judgment, strong sense, warm benevolence, and particularly by a practical turn of mind. Though fond of poetry and the fine arts, and full of warm and generous feeling, he did not indulge

his feelings or imagination; his views were not speculative or theoretical, but practical. Hence his advice was highly valuable in matters of business, and all their details were arranged with admirable foresight and precision. His sound sense directed him to a straight forward view of the matter before him, and he hit the exact point in any difficulty, and prescribed the proper mode of conduct, with rapid but correct decision. He had, as it has been said of some one, no rubbish in his mind; and hence in great measure it was, that he could not endure any doubts and delays. "It is better," he was wont to say, "to decide wrong, than not to decide at all." His religious opinions partook, as is usually the case, of the natural turn of his mind. He had much of feeling, but no enthusiasm; strong, nervous devotion, but no extravagance. With him every thing was "done decently and in order:" he not only admired and approved, upon strict principle, the episcopal form of church government; but he regulated his conduct in every respect according to the rules prescribed by our church. He attended divine service in his parish church both morning and evening, not on the Lord's day only, but at other times, when the church was open; particularly in the season of Lent, during passion week, and on some days of note, new-year's day, the epiphany, ascension day. He was always in his place before the service began; his manner was strictly correct and decorous,

and he was on his knees or on his feet, in exact observance of the various parts of the service. Few persons, probably, had read the liturgy with more attention, or were better acquainted with the rubrics. The tenderness of his conscience has been already mentioned. He had ever upon his mind a strong sense of the responsibility which was laid upon him on account of the advantages he had received; and would say, "How can I tell that the smallest failing in a person so instructed as I have been, may not be more offensive in the eye of God, than the greatest crime in one who possesses no such advantages?" This consideration, and the lowly sense which he entertained of his own conduct, made him look upon death with great awe and solemnity, though without terror. Terror he did not feel, — he could not feel; so exalted an idea did he entertain of the mercy of God, and the merits of the great atonement. If, indeed, upon any subject he was more than usually eloquent and exalted in his language, it was when he poured out, as he frequently did, the strong feelings of love, admiration, and gratitude, for the blessings of salvation by Christ Jesus. These feelings became more intense, and his expressions more animated, as the hour drew nigh when he was to depart hence and be with the Lord. Yet they were chastened by much soberness of mind and much of self-abasement. "I can conceive," he would say, "that a person who has

passed through life without much open sin, and with a steady endeavour to perform his duty, may be exempted from punishment; but how so poor a creature as I am should obtain everlasting happiness, and be admitted into the presence of God, surpasses my comprehension. But the Divine Mercy," he would add, "is infinite; and He that spared not his own Son, but freely gave him up for us all, how shall he not with him freely give us all things?" The words of the late amiable and excellent Sir W. Forbes, as recorded by Mr. Alison, were continually in his mind: "Tell my friends," said he, "that from my experience death has no terrors; that when it is most needed there is mercy from the Most High, and some change takes place which fits the soul to meet it's God." A great perceptible change — a crisis, such as many devout persons have looked for — Mr. Bowdler never experienced; but his mind was calm, his faith strong, his hopes elevated, his language full of animation; and his going down was like that of the summer sun, when, after a long and busy day, sometimes darkened by clouds and sometimes wet with rain, he breaks forth in glory, lights up every tear-drop that stands upon the leaves, and sheds an exhilarating smile over the whole face of nature.

"When now the fair traveller's come to the west,
His rays are all gold, and his beauties are best,
He paints the sky gay as he sinks to his rest,
And foretells a bright rising again."

So sank the faithful servant of God, whose principles, sentiments, and conduct through life it has been here attempted to record. The memorial, if the writer's wishes have been in any degree fulfilled, will be found faithful, without undue partiality, or unmerited panegyric. It belongs to the novelist or the politician to draw such portraits as may captivate popular applause, or excite party feeling. The writer of this Memoir cannot propose to himself a better rule, or one more just to the person whose character he has pourtrayed, than that he adhere strictly to the truth, and seek to "do good." Such a design, however imperfectly executed, may, through the Divine Blessing, prove honourable to the memory of the deceased, and to the religion which he professed; useful to the society which he laboured to improve; and grateful to the friends whom he tenderly loved. To those friends is addressed, with feelings of affectionate regard — feelings which, it is hoped, will only cease when the heart which is now warm with them shall cease to beat — this humble tribute of pious reverence for a parent's virtues, and grateful recollection of their kindness.

THOMAS BOWDLER.

APPENDIX.

THE following are some forms of prayer alluded to in page 261. They are framed for evening devotion, but may be easily adapted to the morning. They may also be enlarged or curtailed at pleasure.

CONFESSION OF SINS AND PRAYER FOR PARDON. I.

O Lord, Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments. Unto thee, O Lord, belongeth righteousness, but unto us confusion of face, for we have gone astray like sheep that are lost. But deal thou with us, O Lord God, according to thy name, for sweet is thy mercy. Grant us, we beseech thee, pardon and peace, that we may be cleansed from all our sins, and serve thee with a quiet mind; through Jesus Christ our Lord.

Ex. xxxiv.

Dan. ix.

Ps. cix.

Collect for 21st Sunday after Trinity.

FOR GRACE.

Collects for 4th Sunday in Advent, and 4th Sunday after the Epiphany.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord.

THANKSGIVING AND PRAYER FOR PROTECTION.

Prayers at the end of the Bible.

Honour and praise be given unto thee, O Lord God Almighty, Father of Heaven, for all thy mercies and loving kindness; for creating us after thine own image, redeeming us with the precious blood of thy dear Son, and sanctifying us with thy Holy Spirit in the revelation and knowledge of thy word; for appointing this holy day for the rest of our bodies and refreshment of our souls, and for a pledge of the future and eternal rest; for succouring us in all our necessities, for saving us from all dangers; for comforting us in all our tribulations; for sparing us so long, and giving us so large a time of repentance. O, most merciful Father, as we acknowledge to have received these benefits of thy goodness alone, so we beseech thee, for thy dear Son Jesus Christ's sake, grant us always thy Holy Spirit, that we may continually grow in thankfulness

towards thee, be led into all truth, and comforted in all adversities. O Lord, strengthen our faith, kindle it more in fervent love toward thee, and our neighbours for thy sake. Suffer us not, most dear Father, to receive thy word or keep thy sabbaths any more in vain, but let the word which we hear dwell in us richly in all wisdom, and the grace which we implore bring forth in us all the fruits of righteousness. Let thy mighty hand and outstretched arm, O Lord, be still our defence; thy mercy and loving kindness in Jesus Christ, thy dear Son, our salvation; thy true and holy word, our instruction; thy grace and Holy Spirit, our comfort and consolation unto the end and in the end; through Jesus Christ our Lord and only Saviour.

CONFESSION OF SIN AND PRAYER FOR PARDON. II.

Communion Office.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness which we from time to time most grievously have committed by thought, word, and deed, against thy divine majesty, provoking most justly thy wrath and indignation against us. Have mercy upon us, have mercy upon us, most merciful Father, for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name; through Jesus Christ our Lord.

FOR GRACE.

7th and 9th Collects aft. Trinity.

Lord of all power and might, who art the author and giver of all good things, grant us, we beseech thee, the spirit to think and do alway such things as be rightful, that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will: graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord.

FOR PROTECTION.

8th Collect aft. Trinity.

O God, whose never-failing providence ordereth all things both in heaven and earth, we humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; take us this night under thy most mighty protection, and stretch forth the right hand of thy majesty, to be our defence against all our enemies; through Jesus Christ our Lord and Saviour.

Collect for 3d Sunday in Lent.

FOR THE CHURCH OF CHRIST.

A Prayer for the Church Militant.

Almighty and everliving God, who by thy holy apostle hast taught us to make prayers and supplications, and to give thanks for all men, we humbly beseech thee most mercifully to inspire the universal Church with the spirit of truth, unity, and concord; and grant that all they that do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. And to all thy people give thy heavenly grace, that with meek heart and due reverence they may hear and receive thy holy

word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name for all thy servants departed this life in thy faith and fear, beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only mediator and advocate.

THANKSGIVING.

O Lord, who art full of compassion and mercy, long-suffering, and of great goodness, we bless and praise thy holy name for all the benefits vouchsafed unto us; blessed be thou, who forgivest all our sin, and healest all our infirmities; who savest our life from destruction, and crownest us with mercy and loving-kindness. Give us hearts, we beseech thee, always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments; and continue, if thou seest fit, this thy goodness to us, that we may serve thee in holiness and righteousness all the days of our life; through Jesus Christ our Lord and Saviour.

Psalm ciii.

Form of Prayer to be used at Sea.

CONFESSION OF SIN AND PRAYER FOR PARDON. III.

O most mighty God and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved, mercifully forgive us our sins; thy

Commination Office.

property is always to have mercy; to thee only it appertaineth to forgive sins: spare us, therefore, good Lord, spare thy people whom thou hast redeemed; enter not into judgment with thy servants who are vile earth and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord.

FOR GRACE.

Collect for 11th Sunday after Trinity.

O God, who declarest thy Almighty power most chiefly in shewing mercy and pity, mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments may obtain thy gracious promises, and be made partakers of thy heavenly treasure; vouchsafe to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection both here and ever we may be preserved in body and soul; through our Lord and Saviour Jesus Christ.

2d Collect after Communion Office.

FOR LOVE TOWARDS GOD AND MAN.

Collect for 6th Sunday aft. Trinity.

O God, who hast prepared for them that love thee such good things as pass man's understanding, pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; and since thou hast taught us that all our doings without charity are nothing worth, send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very

Quinquagesima Sunday.

bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake.

FOR PROTECTION.

Collect for 2d Sunday in Lent.

Almighty God, who seest that we have no power of ourselves to help ourselves, keep us this night both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord.

THANKSGIVING.

Thanksgivings after the Litany.

O Almighty God, who art a strong tower of defence unto thy servants, we yield thee praise and thanksgiving for our deliverance from the many dangers wherewith we are daily encompassed, and for the blessings and comforts which we daily enjoy; but above all temporal blessings, for the spiritual mercies vouchsafed to us, and particularly for the foundation of them all in the redemption of the world by the death and sufferings of thy dear Son. Continue, if thou seest fit, this thy goodness to us, that we may know and acknowledge thee to be our Saviour and mighty deliverer; and grant us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord.

IV.

CONFESSION AND PRAYER FOR PARDON.

Psalm li. Have mercy upon us, O God, after thy great goodness, according to the multitude of thy mercies do away our offences; turn thy face from our sins, and put out all our misdeeds; make us a clean heart, O God, and renew a right spirit within us: for thou art

Commination Office. a merciful God, full of compassion, long-suffering, and of great goodness; thou sparest us when we deserve punishment, and in thy wrath thinkest upon mercy. Hear us, O Lord, for thy mercy is great; and after the multitude of thy mercies look upon us; through the merits and mediation of Jesus Christ thy Son our Lord.

FOR GRACE.

18th & 19th Collects aft. Trinity. O God, forasmuch as without thee we are not able to please thee, mercifully grant that thy Holy Spirit may in all things direct and rule our hearts; give us grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee, the only God, through Jesus Christ our Lord.

FOR SPIRITUAL-MINDEDNESS.

Collect for St. Philip & St. James. O Almighty God, whom truly to know is everlasting life, grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life: and

Collect for 4th Sunday after Easter. since thou alone canst order the unruly wills and affections of sinful men, grant unto thy servants to love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts

may surely there be fixed where true joys are to be found, through Jesus Christ our Lord.

FOR PROTECTION.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy, increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal, keep us, we beseech thee, this night and ever under the protection of thy good Providence, that by thy mighty aid we may be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. Collects for 2d, 3d, and 4th Sundays aft. Trinity.

THANKSGIVING.

O Lord, the great and dreadful God, keeping the covenant and mercy unto them that love him and to them that keep his commandments, righteousness belongeth unto thee, mercies and forgivenesses, though we have rebelled against thee. Blessed be thy holy name for visiting and redeeming thy people, and giving us the knowledge of salvation for the remission of our sins. Blessed be thy name also for the temporal mercies vouchsafed to us, for thou art about our path, and about our bed; thou openest thine hand, and fillest all things living with plenteousness. Teach us, good Lord, to look up to thee as our refuge and strength; and give us such a sense of thy great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days; through Jesus Daniel ix. Luke i. Ps. cxxxix. cxlv. Form of Prayer to be used at Sea.

Christ our Lord, to whom with thee and the Holy Spirit, be all glory and honor world without end.

V. CONFESSION AND PRAYER FOR PARDON.

Visitation for the Sick: Litany.

O most merciful God, who according to the multitude of thy mercies dost so put away the sins of those who truly repent, that thou rememberest them no more, open thine eye of mercy upon us thy servants, and grant us pardon and forgiveness; mercifully look upon our infirmities, and for the glory of thy name turn from us all those evils that we most justly have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living to thy honor and glory; through our only Mediator and Advocate, Jesus Christ our Lord.

FOR GRACE.

Collects for 1st & 25th Sundays aft. Trinity.

O God, the strength of all them that put their trust in Thee, mercifully accept our prayers, and because through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed: stir up, we beseech thee, O Lord, the wills of thy faithful servants, that we, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded; through Jesus Christ our Lord.

FOR FAITH.

Almighty God, who didst give such grace unto thy holy apostles, that they readily obeyed the calling of thy Son Jesus Christ, and followed him without delay, grant us so perfectly and without all doubt to believe in him, that our faith in thy sight may never be reproved; but that, being called by thy holy word, we may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord.

Collects for St. Andrew and St. Thomas.

THANKSGIVING AND PRAYER FOR PROTECTION.

O Lord, our heavenly Father, almighty and everlasting God, we give thee humble thanks that thou hast safely brought us to the end of this day; defend us through the night with thy mighty power, and grant that we fall into no sin, neither run into any kind of danger; but that surely trusting in thy defence we may be safe from the power of all adversaries; through the might of Jesus Christ our Lord.

2d and 3d Collects at Morning Prayer.

PRAYER FOR OTHERS.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified, receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry may truly and godly serve thee: we beseech thee with thy favour to behold our gracious sovereign lord the King, and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and

2d Collect for Good Friday.

Prayers for the King, &c.

walk in thy way: bless all the royal family: send down upon our bishops and curates, and all congregations committed to their care, the healthful spirit of thy grace, and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honor of our Advocate and Mediator, Jesus Christ.

VI.

Litany.

O God, the Father, of heaven; have mercy upon us, miserable sinners. O God the Son, Redeemer of the world; have mercy upon us, miserable sinners. O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us, miserable sinners.

Remember not, Lord, our iniquities, nor the iniquities of our forefathers, neither take thou vengeance of our sins: spare us, good Lord; spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

From all evil and mischief, from sin, from thy wrath, and from everlasting damnation; from all blindness of heart, from pride, vain glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness; from all the deceits of the world, the flesh, and the devil; from hardness of heart, and contempt of thy word and commandment; in all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgment, Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to give us an heart to love and dread thee, and diligently to live after

thy commandments: give us true repentance, forgive us all our sins, negligences, and ignorances, and endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy word.

That it may please thee to rule and govern thy holy church universal in the right way; to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant George, our king; illuminate all bishops, priests, and deacons with true knowledge and understanding of thy word; succour, help, and comfort all that are in danger, necessity, and tribulation; forgive our enemies, persecutors, and slanderers, and turn their hearts; bring into the way of truth all such as have erred and are deceived; strengthen such as stand, comfort and help the weak hearted, and raise up them that fall; and finally, give to all thy people increase of grace, to hear meekly thy word, to receive it with pure affection, and to bring forth the fruits of the Spirit.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful, mercifully assist our prayers that we make before thee in all our troubles and adversities whensoever they oppress us; and graciously hear us, that those evils which the craft and subtlety of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed: into thy hand we commend our spirits this night; of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; Collect for 20th Sunday after Trinity.

that we, being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done; through Jesus Christ our Lord.

VII. CONFESSION AND PRAYER FOR PARDON.

Prayers at the end of the Bible.

O Lord God, Father everlasting, and full of pity, we acknowledge and confess that we are not worthy to lift up our eyes to heaven, much less to present ourselves before thy Majesty, if we consider our own deservings: for our consciences accuse us, and our sins do witness against us; and we know that thou art an upright judge who punishest the faults of such as transgress thy commandments. Yet, most merciful Father, we fly to thy sovereign bounty as our only stay and refuge, beseeching thee not to call to remembrance our manifold sins and wickedness, whereby we continually provoke thy wrath and indignation against us; nor our negligence in neither worthily esteeming, nor expressing in our lives the sweet comfort of thy Gospel revealed to us, but to accept the obedience and death of thy Son Jesus Christ, who by offering his body once for all, hath made a full satisfaction for our sins. Have mercy, therefore, upon us, O Lord, and forgive us our offences, teach us by thy Holy Spirit rightly to weigh them, and earnestly repent us for the same. For the impenitent will not praise thee, nor call upon thy name; but the repenting heart, the sorrowful mind, the conscience oppressed, hungering and thirsting for thy grace, shall ever set forth thy praise and glory. O Lord,

though we are but worms and dust, yet Thou art our Creator, and we the work of thy hands; thou art our Father, and we thy children; thou art our Shepherd, and we thy flock; thou art our Redeemer, and we thy people, whom thou hast bought; thou art our God, and we thine inheritance. Correct us not, therefore, O Lord, in thine anger, nor punish us according to our deserts; turn and deliver our souls; O save us for thy mercies' sake in Christ Jesus our Saviour.

FOR PROTECTION.

O dear Father, forasmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordained the day for work; grant that we may so take our bodily rest, that our souls may continually watch for the time when our Lord Jesus Christ shall appear for our deliverance out of this mortal life; that we, not being overcome by danger or any temptation, may fully set our minds upon thee, love thee, fear thee, and rest in thee. Let not our sleep be excessive after the desires of the flesh, but sufficient to strengthen our weak nature, that we may be the better disposed to live in all godly conversation to the glory of thy most holy name and the profit of our brethren; through Jesus Christ our Lord and Saviour.

FOR THE WHOLE ESTATE OF CHRIST'S CHURCH.

Almighty God, and most merciful Father, forasmuch as by thy holy apostle we are exhorted to make supplication for all men; we pray not only for our-

selves here present, but beseech thee also to bring back all them that are yet ignorant, from the miserable captivity of blindness and error to the pure understanding and knowledge of thy heavenly truth, that we all with one consent may worship thee, our only God and Saviour. Moreover, since the hearts of all rulers are in thy hand, let thy fatherly favor so preserve them, and thy Holy Spirit so govern their hearts, that thy religion may be purely maintained, manners reformed, and sin punished; and that all pastors and ministers, to whom thou hast committed thy dispensation of thy holy word and charge of thy chosen people, may both in their life and doctrine be found faithful, setting before their eyes only thy glory. And since we are all members of the mystical body of Jesus Christ, we make our requests to thee, O heavenly Father, for all such as are afflicted with any kind of cross or tribulation; and though they be utterly destitute of man's aid, let thy sweet comfort never depart from them; give them patience and constancy till thou send them full deliverance out of all their troubles; through Jesus Christ our Lord, in whose name we make our humble petitions unto thee as he hath taught us.

THE END.

LONDON:
Printed by A. & R. Spottiswoode,
New-Street-Square.